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THE BRIDEHOOD SAINTS

Treating of the Saints Who Are the "Selection from the Selection"....Those Saints Who Are to Make Up the Bride of Christ

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II

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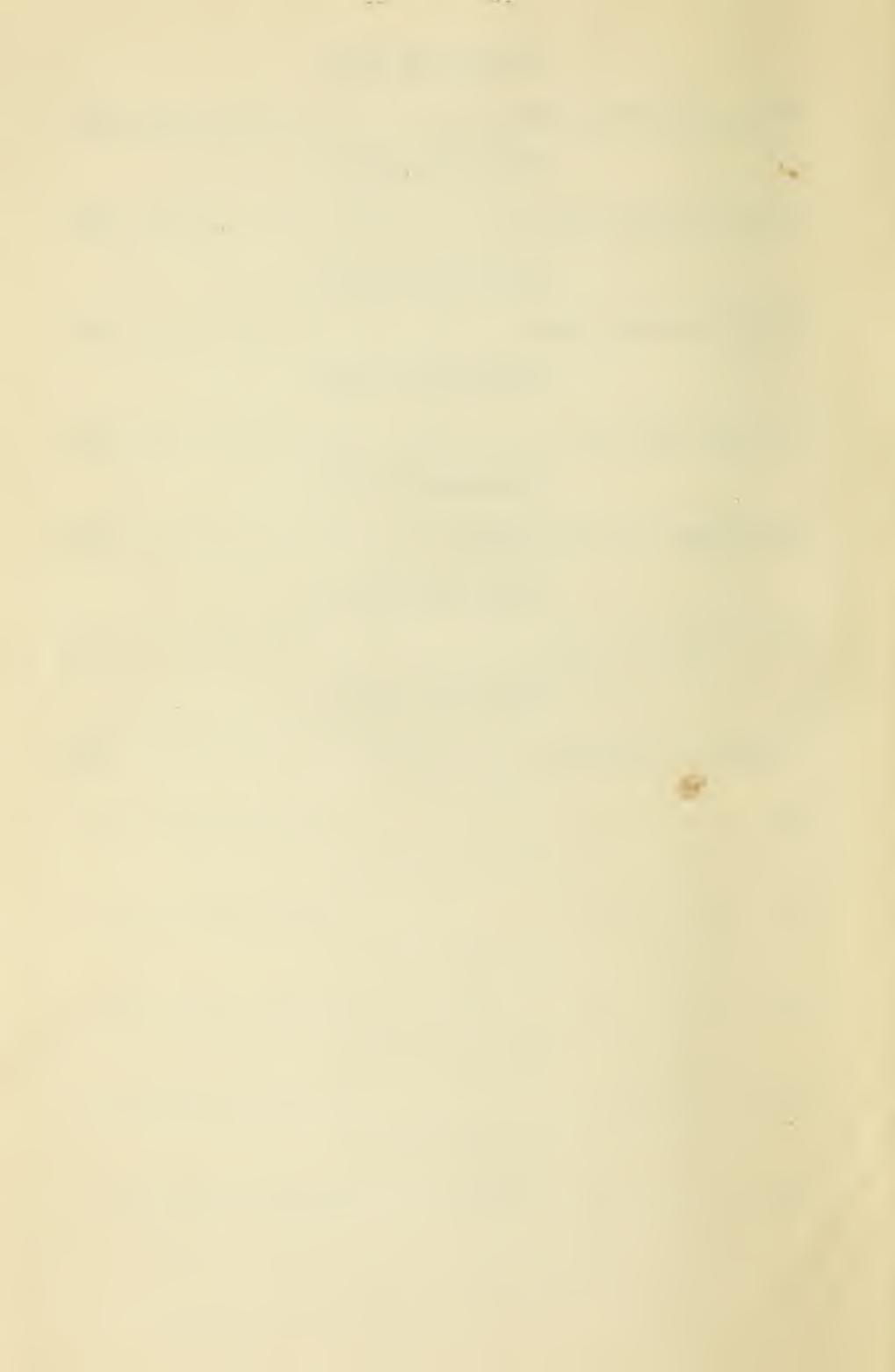
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CHAPTER I.

THE BRIDEHOOD SAINTS.

When we put together all the various passages of Scripture that speak of the Bride of Christ, of that company who are to make up His Bride, we find the teaching to be that they are a chosen company of souls, of both Jews and Gentiles, united in one body of true spiritual Israelites, in whom there is no guile, and also that this elect company is taken out from the great body of the saved of mankind, and is not the entire body, and also it is a company who have special marks upon them of Christlikeness, and who are conformed to Jesus in various points more than the mass of those who are saved, and furthermore it is a company who are especially to share the royalty with Christ in His coming kingdom. All these points will be proved by the multiplied Scriptures which will be presented in these chapters.

- I. According to Scripture, there are an earthly

and a heavenly Israel. Earthly Israel consists of the twelve tribes of Jacob, who were separated from all other nations, to be God's witnesses to the other nations, and their ministry as such is exclusively confined to this world, and there is not one single passage in the Bible to prove that the office and ministry of the twelve tribes of Israel, according to their fleshly birth, was ever to rise into Heaven, or extend beyond the sphere of this habitable earth.

Moses says, "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel." (Deut. 32:8.) That is, God set the twelve tribes of Jacob in the center of all other nations, and made them the key of His dealings with all other nations. And you cannot find any Scripture where the function of the flesh-born tribes of Israel ever extended beyond this earth. Thus the twelve tribes of Israel were espoused to God as His earthly Bride, and in many places in the prophets, God speaks of being a husband to Israel, but always as an earthly people, but when Israel crucified the Son of God, that is, killed her husband, God put her away, even as an earthly spouse, and sought out another people.

Now in connection with this, there is a spiritual Israel belonging to Heaven, a heavenly people, whose function is not only to serve on this earth, but also in Heaven, and in the resurrected and glorified state, and in the future ages. According to the Apostles, the prophet Hosea foretells the gathering out of a spiritual Israel from various peoples of the Gentiles, who had not obtained mercy, in the Mosaic dispensation, but shall obtain mercy in the Church Age.

“At that day, saith the Lord, thou shalt call Me Ishi (that is, my husband); and shall call Me no more Baali (that is, my master). For in that day I will make a covenant with thee, and will betroth thee unto Me for ever in righteousness, and judgment, and lovingkindness, and in mercies. I will even betroth thee unto Me in faithfulness: and thou shalt know the Lord. And I will have mercy upon her that had not obtained mercy, and I will say, Thou art My people, and thou shalt say, Thou art my God.” (Hos. 2:16-23.) St. Paul refers to this passage as proving that God will call a true spiritual Israel from the Gentiles, and engraft them on to the true Israelites among the Jews, and make of them one body of heavenly people, the Church of the Firstborn. This is what Paul speaks of as the Church being

a mystery, which was hid from other ages, and not revealed until the days of the Apostles. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who called you out of darkness into His marvelous light, which in time past were not a people, but are now the people of God, who had not obtained mercy, but now have obtained mercy." (I Pet. 2:9, 10.) Here Peter refers also to the prophecies in Hosea and Isaiah about God calling out a people from the Gentiles, true Israelites in heart, and uniting them with the holy ones from the Jews, and so making one body who were to be holy, and also to be royal, and also to be priests, and co-regents with King Jesus in a kingdom, not only on this earth, but extending into Heaven and in the ages to come. Hence it is not Scripture to teach that the Bride of Christ is composed of the earthly, flesh-born twelve tribes of Jacob.

2. In the next place, the Bride of Christ does not comprise all of those who are saved, but a select company out from that body who have been conformed to Christ in His life and sufferings and ministry in a special degree. Everything that God does is done according to pattern, and by number, and by weight, and measure, and

when He forms a plan or pattern He never changes it, but goes right on through all ages working according to His own pattern, which is always perfect from the beginning. He first formed Adam of the dust of the ground, and then breathed into him the breath of life, and then put him to sleep, and then took a rib from his side and formed it into a woman, to be Adam's wife.

This is infinitely more than a type, or a poetic illustration. It is a perfect, divine pattern, or rule, by which the Almighty works, and a pattern that never has been, and never will be, changed. Here is the infallible scriptural doctrine, proved by many passages, as to how God forms that chosen company which is to constitute the Lamb's Wife. The Lord Jesus has an earthly human body, taken from the substance of the Virgin Mary, and united with this earthly humanity was the person of God's eternal Son, making one God-man, the second Adam. And then Jesus went down into death, corresponding to the deep sleep God put upon Adam, and then out from the crucifixion of Jesus, and His rent heart, God sends forth the regenerating and sanctifying power of the Holy Spirit to form another body of holy ones, who are to be the companion and co-regent with Christ, walking by His

side, sitting with Him in His Messianic throne as a helpmeet, the true, heavenly Eve of the second Adam. Some are teaching that the Church does not form the Bride, but the body of Christ, but the Scriptures teach that the Bride is taken out from the body, and is in the highest sense called the body of Christ, that is, the body from His body, just as Eve was in the highest sense a body for Adam taken from his body. The Scriptures teach that a man is to give supreme honor to his wife, and that she is to be as dear to him as his own body or his own life, which is exactly the way Christ loves and honors the Bridehood saints. Peter says that husbands are to dwell with their wives according to knowledge, and give honor unto them as unto the weaker vessel, that their prayers be not hindered. (I Pet. 3:7.) The teaching that if the Bride of Christ is His body it could not be both the body and the Bride, is contrary to Scripture.

Paul says, "Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish,

for the husband is the head of the wife even as Christ is the head of the Church, and the Savior of the body, and so ought men to love their wives as their own bodies." (Eph. 5: 23-28.) This proves infallibly that the wife is spoken of as the body of the husband, and he is called the head of the wife's body. And furthermore, it teaches that those who make up the Bride must not only be saved but sanctified in the most thorough degree, and be without spot or wrinkle or blemish, and prepared to be presented to Jesus at His second coming in a glorious or glorified condition.

This proves also that the Bride of Christ is not made up of the flesh-born twelve tribes of Israel but largely of New Testament saints, gathered from the Ephesian Greeks and other Gentiles. Paul says to those converted heathen in Corinth, "I am jealous over you with a godly jealousy, for I have espoused you to one Husband, that I may present you as a chaste virgin to Christ. But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." (2 Cor. 11: 2, 3.) What a flood of light streams forth from this Scripture on the Bridehood saints. You notice these were converted Gentiles, yet Paul affirms they had been

espoused as Bridehood saints to Christ for their Husband. Furthermore, he refers back to Eve as the pattern which God made for the Bride of Christ, and warns these saints not to be beguiled by any false teacher, as Adam's spouse had been deceived by the old serpent. So this confirms the truth that the Bridehood saints, who in this life are espoused to Christ, are those who like Eve are taken out of the great body of the saved ones.

3. From the foregoing it seems clear that the Bridehood saints are to be a selection from the selection, but mark you, this selection depends on the saints themselves being willing to choose God's best, and to meet the conditions which are needful for such a place in the coming kingdom. Jesus teaches us that some true worshipers of God may not be in the Bridehood company. "Then came to Him the disciples of John, saying, Why do we fast oft, but Thy disciples fast not? And Jesus said unto them, Can the children of the bride-chamber mourn as long as the Bridegroom is with them? but the days will come when the Bridegroom shall be taken from them and then shall they fast." (Matt. 9: 14, 15.) These disciples of John were the true servants of God, and on their way to Heaven, but they were not in

the same rank, at least at that time, that the disciples of Christ were, for Christ affirms that His disciples were children of the bridechamber, and were keeping company with their future Bridegroom, and hence were so happy in that divine courtship and lovemaking that it was practically impossible for them to go mourning and fasting while their divine Lover was visible with them. This demonstrates the various ranks among the saved ones, and that they are not all children of the bridechamber.

A similar lesson may be obtained from the words of John the Baptist, when he said, "I am not the Christ, but am sent before Him. He that hath the Bride is the Bridegroom, but the friend of the Bridegroom, which standeth and heareth Him, rejoiceth greatly because of the Bridegroom's voice. This my joy therefore is fulfilled. He must increase but I must decrease." John the Baptist was the last of the prophets of the Jewish dispensation, and with his ministry the Mosaic dispensation came to a close. John may himself be in the Bridehood, but officially as a prophet of the Jewish Age he was the friend of the Bridegroom, which proves that the earthly twelve tribes do not constitute the Bride of Christ; because John refers to Jesus as the Bridegroom

who was just about to gather out the Bridehood company, and his joy as an Old Testament prophet was made complete at seeing Jesus going forth to gather out the elect saints. We have in Proverbs an inspired description of that heavenly daughter who excels all others in the vast family of God, and who is the Bride. (Prov. 31: 10-31.) In these verses there is a perfect description of the Lamb's Wife, covering all the points of excellency in character, in industry, in benevolence, in purity, in affection, in missionary zeal, in rulership, in wisdom, and every quality that belongs to the perfection of an earthly queen or type of the heavenly queen.

"Many daughters have done virtuously, but thou excellest them all." The daughters spoken of must refer to the various companies of the saved ones, but the Bridehood saints excel them in all things, so that she is the select one from those who are saved. David teaches us the same thing in Psalm 45. The first half of the Psalm is a most beautiful description of the King, and the second half of the Psalm is just as perfect a description of the Queen, who sits by Christ's side, dressed in the gold of Ophir. We notice in this Psalm that various companies of saved one are referred to, but the Queen is above them

all. It says, "Kings' daughters were among thy honorable women," and then speaks of the daughter of Tyre bringing gifts, and then speaks of the virgins who are the companions of the Queen, which refer to various ranks of those who are saved in the great kingdom of God, but above them all there sat on the King's right hand the golden-clad Queen. There is also the teaching that she had undergone great suffering, until she had been weaned from her own people and had become dead to earthly affection.

In order to understand verses 10 and 11, where it is said she forgets her own people and her father's house, we must refer back to Deuteronomy 21: 10-12, where a Jewish warrior goes forth and captures his enemies from the Gentiles, and among them he selects a beautiful woman to be his wife, but before he marries her she must have ample time to grieve over all her dead relatives, and bewail the loss of her father and mother and all her relatives, until she can forget them in the new love which she has for this Hebrew prince that captured her, and this forms a perfect type of Christ, the Jewish Prince, capturing souls from the Gentiles, and from among them selecting a Bride who is to be perfectly weaned from all of her father Adam's family, and her old earthly

loves, in order to be the Bride of her divine Captor.

Another Scripture proving this double selection of the Bridehood saints is found in the Song of Solomon, 6: 8, 9: "There are three score queens, and four score concubines, and virgins without number, but above all these, my dove, my undefiled is but one, she is the only one of her mother (that is, the select one), she is the choice one of her that bare her. The daughters saw her and blessed her; yea, the queens praised her." The court of Solomon was an inspired type of the heavenly kingdom in the coming age, and there queens and countless virgins stand for the various ranks of the saved ones, but out from their number is one designated as the dove, the undefiled, the special or choice daughter of her mother. If we regard the universal Church of God in all generations as being the mother, and the various ranks and companies as being the daughter of that mother, then the Bridehood company is the elect one from all the rest, because she conforms more entirely to the will of God, to the crucifixion of Jesus, to being weaned from the things of earth, to being transformed by the Holy Spirit, and thereby spoken of as the dove, the Bride of the Lamb.

CHAPTER II.

TYPES OF THE BRIDE.

It is a rule in divine operation that whatever God does in the highest spiritual realms, He furnishes types and shadows of such works down in the lower departments of life and nature, so that all His material creation seems to be molded in the same pattern of things in the heavens. We can find types of the new birth in the planting of seed, and types of the resurrection in the daily awakening from the sleep of the night, or the spring after winter, and types of sanctification in the cleansing process of nature. In a similar way we find types of that deeply spiritual company who are to constitute the Bride of the Lamb, in various things in creation, and also in the characters of Scripture. These prefigurings of the Bride agree with God's first thought of making Eve from the body of Adam, not from his feet, to be in slavish subjection, and not from his head, to have authority over him, but from a

rib out of his side, to be his companion and help-meet, the fitting counterpart of his life and functions. We may regard our solar system as one body among the planetary systems, and when God made the human race, He selected this earth as its home, which is one of the central planets in the system, as it were the rib in the solar body. He did not select Mercury, that flies rapidly around the sun, and so near the sun, or head of the system, nor did He select Neptune, at the extremity, or foot of the system, but the Earth, a central position. And this planet is made illustrious over all others by virtue of being the birth-place of the Son of God.

Again, this world forms one body of sea and land and air, but when God selected a special country to be the home and heritage of His chosen people, and the theater of His marvelous mercies and judgments and revelations and providences, He did not select Lapland, or a country near the North Pole, or South Africa, but the land of Canaan, near the center of the world, and in fact almost the exact center of the land that is in the world, as it were the rib of the earth.

Again, after separating to Himself the family of Abraham, and then the twelve sons of Jacob to be His peculiar people among the nations, from

this selected people of Israel, He made a second selection of the tribe of Levi to be His priests, and serve at the altar, and to be especially His holy ones, to offer sacrifices, and to teach His law. In this double selection of a special tribe from a special nation, He did not take Reuben, the head of the tribes, nor Benjamin, the last born, but Levi, the third son of Jacob, as it were the rib from near the center of the tribes. He said the tribe of Levi should be unto Him for the firstborn, the tribe that should wear the Urim of light and the Thummim of perfection, and in this respect that tribe is a type of the Bridehood saints, the select ones from the select body. (Num. 3:12.)

When we pass on to consider individual types, we see one in Rebekah, the wife of Isaac. It was after Isaac had been virtually offered up in sacrifice, and after his typical resurrection from the dead (referred to by Paul in Heb. 11:19), that his father Abraham sent forth his faithful steward, Eliezer, to select a wife for Isaac from among his relatives in a distant land. How this foreshadows that after Jesus had died and risen again, His Father sent forth the Holy Spirit, the divine Steward, into the earth to select the Bride-

hood saints from those who were the people of God, or members of the heavenly family.

Another type is Zipporah, the wife of Moses. You will notice that God called Moses to be the savior of His people in Egypt, and it was after his rejection by his own people that he went into the distant land of Horeb, where he met Zipporah at a well of water, and she subsequently became his wife. In like manner Jesus was rejected by His own people, and after leaving them He goes forth among the Gentiles, and finds a chosen people at the well of salvation, that are won to Him in a perfect consecration, and are to form His Bride.

Another typical woman is Rahab of Jericho. We have the account in Joshua of her receiving the spies, and of her faith in the God of Israel, and of being sheltered by the scarlet thread when judgment came on that city, and afterward she married Naashon, a prince of the house of Judah, and became ancestress of David and Jesus. Here we see it is a prince in Israel that takes a wife from the Gentiles, as Moses had done.

A most perfect figure for the Bride of Christ is found in Deuteronomy 21: 10-13, where the Lord said that when the Hebrews went to war with the Gentiles, and captured them, that if the

Hebrew warrior saw a beautiful woman among the captives, and wanted her for a wife, he should bring her into his home, and give her time to mourn over the loss of her father and mother and all her relatives, and when she had gotten over the grief, and as it were forgotten them in her new-found lover, she should then become the wife of the man that captured her in battle. This type is mentioned by the Holy Spirit in Psalm 45, where we have a perfect portrait of the King Messiah and His Bride enthroned together, dressed in the gold of Ophir, and the Psalm refers back expressly to this account of the captured maiden, as one that is to "forget her own people, and her father's house, that the king may desire her beauty." (Ps. 45: 10.) Thus Jesus is the Prince of Israel that goes forth with the sword of His Word among the Gentiles, and captures great multitudes in spiritual warfare, and from among these captives there are those who are willing to meet the conditions of reproach and consecration adequate to render them candidates for a place in the front rank of God's people, and these are to compose His Bride.

Perhaps there is no sweeter or more beautiful type of the Bride than that of Ruth. She was a Gentile, but accepted the God of Naomi, her

mother-in-law, and followed her to Canaan, where she married Boaz a prince of Judah, and became an ancestress of Christ. Naomi is a type of Israel, having the true knowledge of God, and Ruth is a type of the Gentile believers, whose faith is grafted upon that of Israel, and they thereby partake of the faith and promises and inheritance of Abraham, Isaac, and Jacob. And thus we see in Ruth a foreshadowing of those Gentile believers who are to form the wife of the Messiah Prince.

Later on, after Solomon was crowned king of Israel, he took for his wife the daughter of Pharaoh, a Gentile woman, which gives us another figure of King Jesus gathering from the Gentiles His helpmeet.

From the New Testament we gather one striking type of the Bridehood saints in the case of the woman of Samaria. After Jesus had been rejected by the Jews, He was on a journey through Samaria, and they stopped at Jacob's well. While sitting there to rest, all the disciples left Him to purchase bread, a sort of prophecy that all the Jewish people would leave Jesus, and then came the woman of Samaria, a Gentile, to draw water. Jesus forgave her sins, and gave her a fountain of living water in her heart, and

she became His enthusiastic missionary to the people of her own village. How this shadows forth that after Jesus was forsaken of His own people, He finds thirsty souls among the Gentiles, who receive the Holy Spirit, and become His most ardent co-workers in evangelizing the nations, and thereby take front rank as His co-partners and His Bride. What a striking fact we see in so many instances, where men in the Bible found their wives at a well of water. Eliezer found a wife for Isaac at a well of water, and Jacob found Rachel at a well of water, and Moses found Zipporah at a well of water, and Jesus found the woman of Samaria at Jacob's well. Surely these things were not blind accidents, but providences pointing to the fact that Christ finds His Bridehood saints at the wells of salvation, those thirsty souls that pant for the living God, and that are willing to drink deeply of the Holy Spirit.

CHAPTER III.

THE MARKS OF THE BRIDEHOOD SAINTS.

At the time when all the heavenly multitude shall shout like the voice of many waters because the marriage of the Lamb is come, it is said that "His wife hath made herself ready." This truth regarding the Bride saints, that they are to make themselves ready, must be carried out in this present life, although it may be there will be something for the saints to do after this present life in the way of adjusting themselves to each other, and to all their environments in the heavenly state, just before the divine ceremony of the marriage of the Lamb. There are certain marks which are mentioned in various places in Scripture as especially belonging to that elect company which is spoken of as the Bride of the Lamb. Let us pick out these various marks, and put them together, and they will help us to understand the various operations of the Holy Spirit, and also the different forms of saintly character,

and also who are to compose that select company.

1. *The Church of the Firstborn* is one of the names given to the Bridehood saints. But who are the Church of the Firstborn according to the exact word in Scripture? There is a certain denomination that harps a good deal on the phrase, Church of the Firstborn, but in the main they deny the personality and actual experience of the Holy Spirit, and show in many ways that very few of them know the first thing of the Bible term Church of the Firstborn. Many think it means all who are saved, but let us look at what the Bible says. The term in the New Testament must be understood by the words in the Old Testament, where the doctrine of the Firstborn is taught. The origin of this truth was when God destroyed the firstborn of the Egyptians. He told Moses that for that reason all the firstborn of the Hebrews should be entirely consecrated to God in a special way, to be His ministers and prophets and to be holy. Now mark you, all the children belong to God, for He says, "All souls are Mine," but the firstborn were to be His in a special way, and for special purposes, over and above that of all the other children. That is the key thought of the Firstborn Church through all the centuries, and through all Scrip-

ture. Later on, when the Hebrews were in the wilderness, the Lord spoke unto Moses, saying, "Behold, I have taken the Levites from among the children of Israel instead of all the firstborn, and the Levites shall be Mine, for all the firstborn are Mine." (Num. 3:11-13.) Then, later on, we are told that the Levites were to be in a special way the holy ones among the twelve tribes, and to attend to all the things of the sanctuary, to have the Urim and Thummim, and to teach the law, and burn incense, and offer sacrifices. (Deut. 33:8-11.) For this cause the tribe of Levi were to have no lot of land given them, but live on the tenth that was given by the other twelve tribes, as they were separated from money-making pursuits to be especially for the ministry to the Lord. Thus we see that all the twelve tribes were the Lord's people, separated from the nations, but the tribe of Levi was to be His firstborn, and separated from the other tribes for a higher and more spiritual service. Here you see there was a selection from a selection, and this is exactly what the Lord Himself called the company of the firstborn. In the light of this truth read the words of St. Paul in Hebrews 12:18-24, in which he tells us that when believers receive the Holy Spirit they are come,

to the Church of the Firstborn who are registered in Heaven. He most certainly uses the phrase, Church of the Firstborn, in the same sense that the Holy Spirit used that word in the writings of Moses, for God's thoughts never change. Then again he refers to another company of saved ones from the earth, much larger in multitude than the Church of the Firstborn, which He calls "the general assembly," but more literally it is the "universal church, or universal gathering," so that there is, according to the Scripture, a universal Church, "a general assembly," which embraces the saved of all the generations, but out of this universal assembly there is a special tribe like the Levites from the twelve tribes, called the Church of the Firstborn, and it is this firstborn company that makes up the Bride of Christ. Again, remember that this heavenly Firstborn is not those who are firstborn in time, but those who are firstborn in rank, because you know that Levi was the third son of Jacob, Reuben and Simeon being older than Levi, and yet in rank, with reference to holiness and sacred things, Levi was selected for God's firstborn. This same is true of all the saints in all ages, for the Firstborn Church does not apply to those who were first saved in the order of time, but to those who take the first

rank in the order of spiritual life, regardless of the time they lived in the history of the world. Hence one of the names of the Bride saints is that of the Church of the Firstborn. And St. James refers to the same truth when he speaks to those who were to let patience have its perfect work, that such were to be a kind, or rather species, of firstfruits of God's creatures. (Jas. 1: 2 and 18.)

2. Another name or mark belonging to the Bride saints is that of the *Elect*. It is a great pity that the word elect as used in the Bible has been confounded as about the same with the word salvation. The word elect does not signify to be saved, but refers to a rank, or a dignity, or an office to be filled after we are saved, and especially does the term elect refer to a rank of holiness. Hence Peter says, "We are elect through sanctification." And Paul says, "God hath chosen us (the same word as elect) unto holiness." Jesus says the elect are those who pray to God day and night. In the passage, "Many are called and few are chosen," many are the *clekoi* and few are the *eklekoti*, which really means many are converted, but few get into the Bridehood. The Bride idea of the elect is always that of a selection from a selection, as for instance—God se-

lected the twelve tribes of Jacob, and from them He again selected the tribe of Levi, which Scripture calls the elect tribe; and again, Gideon selected ten thousand soldiers from his army, and from these another selection of three hundred, who were the elect, and typify the Bridehood saints; again, Jesus selected twelve Apostles, but from these He made another selection of Peter, James and John to witness His transfiguration, and they were types of the Bridehood company. Now this is the very idea applied to the Bride saints in Scripture. In Psalm 4, David speaks of the Queen sitting by the King's side, dressed in the gold of Ophir, but beside her there were other companies of saved ones, some of them spoken of as king's daughters, and others as honorable women, and others as virgins, the companions of the Queen, that followed her, proving positively that the Queen was the elect one of all the various companies of the redeemed. Again, in the Song of Solomon, the various companies of saved souls are without number, but above all these there is another company spoken of as the dove, the undefiled, the choice one, that is the elect one. Hence the word elect always refers to a degree in holiness, or to some special service for God, or to some special intimacy and fellow-

ship with Christ, as occurred three times with Peter, James and John, when they only were admitted to the raising of the dead maid, to the Mount of Transfiguration, and the Garden of Gethsemane. In Proverbs it is said, "Many daughters have done well, but thou excellest them all," that is, many companies of saved souls in all the dispensations have done well, but the Bride company, the truly elect souls, have excelled them all.

3. Another term applied to the Bride saints is that of *Overcomers*. Of course all who are saved are overcomers in the sense that it is by faith the world is overcome, but there are many degrees of spiritual conflict and the Bride saints are characterized as being warriors, fighting great battles, clad in the whole armor of God, enduring great hardness in moral conflict, and in a special way standing in the gap against fearful odds, and sharing the Gethsemane conflicts with the Lord Jesus, and this is the very significance of taking His elect three, Peter, James and John, into the Garden of Gethsemane, into closer fellowship with His sufferings than the rest of His disciples. And in this respect they are types of the Bride saints. In the second and third chapters of Revelation there are seven great prom-

ises made to the overcomers in the seven churches. It is evident that those seven churches represent the various stages of the Christian Church from the days of the Apostles down to the second coming of Christ, and in all those churches there were some that Christ speaks of as overcomers, and to such there are great promises. If we glance over those seven promises, we find that each promise is on an ascending scale, from the gift of life in the first promise, to the being caught up and sitting with Christ in His millennial throne in the coming age. And then if we read the characteristics of those seven churches, we see the difficulties that the true saints had to surmount. There is a special company referred to in Revelation 12, called the man child, more literally the *male son*, to signify their great heroism, and this man child was a company distinct from the universal company which is spoken of as the mother, the sun-clad woman. Now this woman represents the universal Church of God, for the devil hated her, but this man child was a smaller company of heroes who were accused by Satan day and night, and they overcame Satan by the blood of the Lamb, and the word of their testimony, and by being willing to give their lives up for the Lord Jesus. And then it is said this

man child is to rule all the nations with a rod of iron, proving that as they had shared with Christ in His great conflicts, and had overcome Satan and all other enemies, they were to share the throne of Christ in ruling the nations. Those who live closest to God always have conflicts with Satan and evil spirits in a degree far more severe than those who live at a greater distance from Christ. There are just as many degrees in overcoming as there are degrees in grace, and the Bride saints must expect to be in the front of the battle, and to share with Christ the most ferocious onslaughts of the enemy. Now, strange to say, in exact agreement with this truth, when Israel went out to battle, the Levites, the First-born Church, were to go in front blowing the trumpets, and shouting on the battle, and praising the beauty of holiness. (2 Chron. 20: 20-22.) Spiritual conflicts are far different from those of earthly armies, they are battles fought in the mind, in the desires, in the will, in the hid-away places of life, in the quiet home, unknown by the world, and unreported in the newspapers. They are fought out in prayer, in longsuffering, in fastings, in watchings, in times and places least suspected by the world, but witnessed by the Lord and His holy angels. There is a company

that from generation to generation is always in the forefront of spiritual warfare and these are the overcomers.

4. Another mark of the Bride saints is that *They Are Specially the Spiritual Agents in the Conversion and Sanctification of Souls*, and in this respect are referred to as a mother in Israel. Paul wrote to one of his churches, that while they had many instructors, they had only one spiritual father, and that he, by the Holy Ghost, had begotten them in the Gospel. There are often compound metaphors in the Bible, and while the Bride, when spoken of as daughter, is called the elect one of them all, yet in other Scriptures she is spoken of in the capacity of a mother, and compared to Sarah, who is a type of the New Jerusalem, whch is the mother of true saints, and then the New Jerusalem is called the Lamb's Wife. In every true church on earth there are always a few souls who are more spiritual than the rest, who take the lead in times of revival and in prayer-meetings, in visiting the sick, in praying for souls, in leading penitents to Christ, and who are the most interested in the spiritual welfare of the Church, and in the perfection of the saints. They are a small minority, and are frequently poor in earthly things, and without

social prestige, and are seldom highly educated, but they are God's nobility in heart and life and testimony, and are recognized by all who know them as the most fruitful in the Christian life, and can be most relied upon, when the interests of eternity are at stake, and these are the fathers and mothers to seeking souls. They are the seniors in grace, though not always the seniors in years. They are in the true sense the "elders in the church of God," made elders by the anointing of the Holy Ghost more than by the laying on of men's hands or the weight of years, and are represented by those elders that John saw in and around the throne, with golden crowns, taking active part in the administration of judgment, and the ongoing of the heavenly economy. These are the parental saints who have burdens in prayer for others, and who weep over souls, and over the backslidings of the Church, a rare gift of grace which is very scarce in many portions of the Zion of God. When we read of the twenty-four elders in the Book of Revelation, we must remember the word does not refer to age or length of life, but is the same word that is translated "elder" in the various Epistles, as where it says, "Let the sick call for the elders, and let them anoint them and pray over them," and thus

the word elder does not mean old age, but refers to a spiritual calling and rank in the Church of God, and to those who are the Lord's agents in bringing souls to Christ, and then building them up in the most holy faith. The term includes both men and women, the Greek word *presbuteros* meaning a male elder, and the word *presbuteran* meaning a female elder. In that passage where Paul says, "Rebuke not an elder, but exhort him as a father," and in the next verse "entreat the elder women," it should be entreat the *female elders*, for it is the same word in the feminine gender, most positively proving that they had female elders just the same as male elders. (1 Tim. 5:1, 2.) And also you notice these elders, which are the same creatures referred to as elders in Revelation, are spoken of as fathers and mothers in the spiritual life, and in their ministry for other souls. I said once to a good Presbyterian minister, "Your denomination opposes women preachers, and yet your very name Presbyterian is the Greek word for female elders," and with a Greek Testament in his hand he smiled and said it was true. Hence the Bride of Christ takes in that company that John saw about the throne, called the twenty-four elders, twenty-four being a typical number, that is, they were among

the spiritual fathers and mothers, who had, through prayer and in the Holy Spirit, increased the number of the saved ones.

5. *The Martyr Spirit* is another mark of the Bridehood saints. Wherever this elect company is referred to there is frequent mention of the three steps in spiritual life which they have passed through, of being converted, and then sanctified, and then put through the severe testings of their faith. Daniel speaks of them as being purified, that is, their sins washed away; and then made white, that is, fully sanctified; and then tried, that is, put in the furnace and tested as to their quality, as the three Hebrews were in the fiery furnace. St. Paul speaks of the true saints, in the fifth of Romans, as being justified by faith, having access into the standing grace, and then glorifying in tribulations, corresponding with the three terms used by Daniel.

Again, in Revelation, John speaks of the elect company that fought with the Lamb, and says they were called, and chosen, and faithful. The word "called" implies conversion, and the word "chosen" is the same as elect, and the word, "faithful" implies long endurance, and many testings and sore trials, by which they were *annealed* in the furnace heat to the divine temper.

Again, John speaks of the Bride making herself ready, and says she was clothed in fine linen, clean and white. The words "fine linen" refer to justification, for it says the fine linen was the righteousness of saints. Then the word "clean" implies sanctification, the cleansing from all inward sin; and the word "white" should be "dazzling," or "radiant," and refers to the glittering polish that is put on brass or silver.

Again, Paul speaks of Christ loving the Church, that is, converted souls, and then sanctifying them, and then ironing out the wrinkles, without spot or wrinkle, as by the pressure of a hot iron.

Thus in so many places we find these three marks of justification, sanctification, and the suffering of tribulation; the having of the martyr spirit as the trinity of marks put on the Bridehood saints. The word martyr means a witness, and implies that we would die sooner than give up our testimony. Hence the Bridehood saints are all martyrs in spirit, though they are not all actually slain, but they would be if occasion required it. Now it is the spirit of martyrdom, of suffering for Christ, and with Christ, that makes the soul very beautiful to God. And this is a peculiar mark on those who make up the Lamb's

Wife. If we suffer with Him, we shall also reign with Him.

6. Another Scripture mark of the Bride saints is that they are all *Numbered and Registered*, whereas the saved ones who are not in the Bridehood are spoken of as unnumbered. Now, of course, God knows the number of all His creatures, and of the grains of sand on the seashore, and calleth all the stars by their name, but I am simply going by the Bible. The Word of God is my only guide, and in that I read of certain saved ones who are registered and classified by typical numbers, and I read of other saved ones who are not numbered. In Revelation seven we read of 144,000 that were sealed, and beside them a company no man could number, and this unnumbered throng had no crowns on, but stood before the throne. Then we read of the four living creatures who were in the throne, and then the twenty-four elders who had gold crowns, being in and around the throne. Here are three companies that are numbered, the four, and the twenty-four, and the 144,000, and then a company that was not numbered.

Later on we read of the nations of those who were saved, but no number is given. Then in the Song of Solomon we read of threescore queens,

and fourscore concubines, and the one elect of all, and beside these numbered companies we read of "virgins without number." We must go by the Bible, and all our reason is foolishness against the infallible Word of God.

Another fact in this connection, throughout all the Old Testament, dates and numbers and times and seasons are spoken of in connection with Israel, but never in connection with the Gentiles. In the New Testament the Bride of Christ is the heavenly elect, and is indicated by numbers and measurements, and outside of that company is a countless throng that is not numbered, as for instance, Paul speaks of the general assembly, or countless throng, and then speaks of the Church of the Firstborn, who are registered in Heaven, giving the exact thought that the Bridehood company are numbered, but the other saved ones are not numbered, by which we understand their number is not published though they are numbered or counted in the mind of God with infinite accuracy.

7. The Bride saints have given to them one more name, and that is *the City of the New Jerusalem*. "One of the seven angels said to me, Come hither and I will show thee the Bride, the Lamb's Wife, and he showed me the holy city

the New Jerusalem, coming down out of Heaven from God." (Rev. 21:9-11.) Some have wondered how a city could be the Wife of the Lamb. Well, just look at it. Any number of houses without inhabitants woud not be a city, and on the other hand millions of people turned loose on the prairie would not be a city, for don't you see a city is a compound structure of houses filled with people and of streets? The houses form the material framework and the people form the living soul, like the soul in the body. Hence the New Jerusalem is what it is by virtue of the redeemed souls that are in it.

There seems another difficulty about the city being the Bride, because not only the Bridehood saints live in it, but all the redeemed of all the ages are to live in it. Very true, but all the other redeemed ones are spoken of as her companions, but the Bride is the owner of the palace, though it is filled with vast throngs of her attendants and companions. Queen Victoria lived in Windsor Castle, but it is a vast series of palaces, and there were hundreds of her servants and attendants and relatives and guests living in the same royal castle. The Bride saints are to be the officers in the coming kingdom of Heaven, and hence with that company will be associated all the re-

deemed, and they are to have the city of pure gold for their royal residence, although their ministry and heavenly authority will extend over all the earth and to other worlds.

These are the names and marks by which is distinguished that blessed company of believers who are indeed crucified with Christ, and baptized into His Spirit, and conformed to His image, and who are to share with Him those glories which the Father has bestowed on the Son, which are to be manifested in the age to come.

CHAPTER IV.

THE MINISTRY OF THE BRIDE.

We gather from the Scriptures that those believers who make up the Bridehood saints are in a special way those who are used of the Lord in spreading the Gospel, converting souls, edifying the saints, as well as those who share the sufferings of Christ. The position that the saved ones will have in the coming age will depend on their service in this present life, so that the more deeply we enter into the ministry of the Spirit in this life, the higher will our rank be in the kingdom. Let us itemize some points about the ministry of the Bride saints in this life.

1. The Bride stands next to the Holy Spirit in pleading with souls to drink of the fountain of life. We read, "The Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take of the water of life." You notice, here are several invitations for sinners to come

to Jesus, and it includes also believers receiving the Holy Spirit. The first invitation is from the Spirit Himself, for He takes the initiative in all steps to repentance and faith. Then next to the Holy Spirit, the Bridehood saints extend the invitation, because they are the ones who are in closest touch with God, and who, next to Christ, are the most eager for the salvation of souls. Then come invitations from those who hear the Gospel, and from those who have desires after righteousness.

Some interpret this passage to be an invitation or a cry for the second coming of Christ, but that can not be the meaning in this particular passage, for it especially says it is to come and take of the water of life, which can in no way apply to Christ, for He is the very fountain from which the living water flows.

Thus we see, the Bridehood saints are pre-eminently of a missionary spirit, and share the very desires of Christ in urging people to come and drink of the pure, sweet water of life.

2. The Bride is referred to as the believers who are "spiritual," in contrast with carnal believers, or those who are spoken of as "babes in Christ." The Apostle says, "If any one be overtaken in a fault, ye which are spiritual restore

such an one in the spirit of meekness." (Gal. 6: 1, 2.) This proves that the Holy Spirit recognized in the Galatian Church believers who were not spiritual, or else only partly spiritual, and then others that were spiritual, who had been purified, and baptized with the Holy Spirit, who were living in the power of the Spirit, and because of that fact they possessed the meekness, compassion and wisdom of the heavenly Bridegroom, and next to Christ were fitted to restore the fallen, to heal the broken-hearted, to comfort the distressed; for it requires the exquisite touch of a motherly hand to bind up the bruised ones, and restore them to fellowship with God. The multitude of believers are partly carnal, and will scold the backslider, and be severe with the fallen, and be impatient with those who have many faults, and because of their lack of gentleness, are not fit to be spiritual nurses on the battlefield of the Church life. Out of any congregation that you may select anywhere on earth, there are only very few who are truly spiritual, and who have those gentle graces and loving sympathy sufficient for this work of restoring souls to Christ. This is the special ministry of the Bridehood saints.

3. Another part of the special ministry of

the Bride is that of saving souls. James says, "He that saveth a soul from the error of his way shall save a soul from death, and cover a multitude of sins." (Jas. 5:20.) God has chosen to save sinners through the instrumentality of those who have been saved. We often hear it said that this is a work the angels would gladly do, and very likely it is true, for Jesus says that the angels rejoice when sinners repent, and there may be cases in which angels are used in drawing sinners to repentance. But this is a special work given to the saved ones, and more especially to those who are fully saved, and are partakers of the Holy Spirit, and thereby feel to some extent a yearning that Christ has for saving the lost. This is why no one is able to distinguish just exactly who the Bridehood saints are, because they are marked with several characteristics, and God is the only one who can in all cases discern them.

There are several Scriptures that speak of the Bride as the queen, and the elect daughter, and the most excellent of all the mother's children, and in such passages there are some references to a countless number of virgins who follow the Bride, who are her companions, and it would seem perfectly clear that these virgins are the

saved ones, but they are not the spiritual agents in the saving of other souls, and that the Bridehood saints bring forth souls by prayer and faith and holy love and zealous works unto God, and thereby are the fruit-bearers for the Bridegroom. Jesus is the only Savior, but by His Spirit working through His chosen people, they become instrumental, as it were joint-saviors with Christ, and hence the Apostle says to Timothy that by doing such things he would save his own soul, and also those that heard him; and James speaks of us saving souls from death and covering their sins. Doubtless there are millions that will be saved in Heaven who were not instrumental in saving others, and these it would seem are the virgins that follow after the Queen.

4. The Bridehood saints are those who suffer for others, and, like St. Paul, do their part in filling up the sufferings of Christ which were left behind for the sake of His body, the Church, those who should be saved. There is a deep expression where Paul speaks of the life of Jesus being manifested in our mortal flesh: "So then death worketh in us, but life in you." (2 Cor. 1:1, 2.) In other words, in order to save and sanctify other souls, we must take the sufferings of Christ in a measure into our bodies, and partake of His

baptism of death in order that the Holy Spirit may give life to dead souls and purify them for the kingdom. In this way the Bridehood saints stand next to Christ in suffering for others, for the Bride in a special way is to be like Christ in His humility and unselfish sufferings for the welfare of others.

5. There is another point in which the ministry of the Bride is definitely mentioned, as the light-bearer for all others who are saved. It is definitely affirmed that the New Jerusalem is the Bride of the Lamb, and that that city is filled with the glory of God, and the light of the Lamb, and that the nations of those who are saved shall walk in the light of that city. (Rev. 21:24.) It is true that this Scripture is used of the Bridehood city after the present dispensation, and in the time of the new heaven and the new earth, but the principle is just as true to-day as it will be in the future. The Bridehood saints have always been the ones to give out spiritual illumination to other people, in their homes and churches. In almost every orthodox church there are a few who are the special light-bearers in the spiritual life for that people. There are a few who are the leading helpers in prayer-meetings, in revivals, in praying for the sick, in comforting the dis-

tressed, in giving spiritual advice, and in throwing the light of Heaven in times of difficulty, and upon perplexed souls. These fully purified and illuminated souls are great helps to the preachers, and others who are officers, so that though they occupy lowly places in the Church, they are in the Holy Ghost the true leaders, the spiritual shepherds, the holy counselors, and the other church-members walk largely in the light of their piety and their example. Hence, at this present time, there are thousands of these humble, holy ones who are the true light-bearers, scattered through the churches, and those who are saved walk in their light as truly as they will in His light in the age to come, when the nations of the saved ones shall walk in the light of that city, which is named the Lamb's Wife.

Thus we see there are many degrees in spiritual life and service, but there is a company that excels, and they stand next to Christ in love and ministry, and into this company any one can enter, who, like Mary, will persistently choose the better part.

CHAPTER V.

THE FIRST RESURRECTION.

When we get the scriptural light on the pre-millennial coming of Jesus, we also get light on a whole family of kindred truths that go along with it, and it makes all other Bible doctrines to perfectly harmonize and fit into their right places. For instance, no one can get a true understanding of the Bible teaching of the resurrection of the dead, both for saints and for sinners, except in the light of the pre-millennial coming of the Lord.

The notion that all the dead, good or bad, are to be raised at the same time, and which is held by so many churches, is utterly contrary to the words of Scripture, and the expression of a "general resurrection," though it is in the Prayer Books of both Romish and Protestant churches, is not found in the Bible, and is contrary to Scripture.

The Bible does teach that all the dead will be raised, and the time is coming in the new earth

when there will not be a dead body in all the earth, but it teaches a great difference both in time and in character between the resurrection of the righteous and of the wicked.

And many, without searching the Bible on the subject, simply suppose that the first resurrection is a term expressive of the new birth, or the raising of the human spirit from its death in sin to newness of spiritual life. It is true that the resurrection is a type and illustration of the new birth, as where the Apostle says, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." But it is worthy of note that the word "resurrection" is never applied to the new birth, or to the human soul, but the term "resurrection" is applied always to a dead human body. And it is best for us to follow the exact words of Scripture.

Then there are so many people who are slipshod in their religious faith, and think it does not matter what one believes on this subject, if he only has what is called a good experience, not knowing that Satan can give fictitious experiences, and that no real, true Christian character can be had apart from a sound faith in Bible doctrine. True holiness is to be conformed to the image of Christ, and this image is a product of

genuine faith in all the Word of God; and a false or partial faith can never bear the fruit of a full Christian life. Hence our true salvation and our faithfulness depend upon a true faith in Christ and in His words as given us in Scripture. To make this matter clear, note the following points:

I. In every place in Scripture where the resurrection is mentioned, that of the saints is always put before the resurrection of the wicked. Daniel says, "At the time of the end of the age, many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt;" but the more literal translation is, "these (that is, the righteous) shall awake to everlasting life, and those (that is, the wicked) to everlasting disgust, or loathsomeness," showing the difference between the character of the bodies of the saints and the bodies of the wicked; but you notice the resurrection of the righteous is put first. (Dan. 12: 1, 2.)

David says, "The ungodly shall not stand (that is, stand up) in the Judgment, nor sinners in the congregation of the righteous;" that is, at the second coming of Jesus, and when the Judgment tribulation begins, the congregation of the righteous will rise from the dead, and stand up,

but the ungodly will not stand up with them. (Ps. 1:5.) Job tells us that the wicked rich ones will lie down, but they will not be gathered with the righteous (that is, raised with the saints at the coming of Jesus).

Our Savior, in speaking of the resurrection, says, "There shall be a resurrection both of the just and of the unjust," but He always mentions the resurrection of the just first, and puts the unjust last. Paul says, "The dead in Christ shall rise first." And thus the resurrection of the saints is always put first in every place in Scripture where the righteous and the wicked are mentioned together in this connection.

Now to prove that the first resurrection never applies to the new birth, it is expressly said that we must be holy in order to get into the first resurrection. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." (Rev. 20:6.) Thus, instead of the new birth being the first resurrection, it is necessary that we be blessed, that is, justified; and holy, that is, sanctified, in order to meet the conditions of having a part in the first resurrection. Just as in all things Christ must have the pre-

eminence, so in all the dealings of God the righteous come first, and not only so, but the most righteous always have precedence over the less righteous. For we read that when Jesus brings in the Judgment period, He judges His saints first, because judgment must begin at the house of God; and not only so, but He judges the ten-pound saint, the highest-rank saint, for his reward, first, and then the five-pound saint, and the one-pound, and then after that, those who are His enemies. Thus not only in the resurrection, but in God's dealings in His providence, in His judgment and rewards, the righteous always come first and the wicked after. If the Bible is worth believing, we should believe it accurately, and not in a jumbled-up way.

2. There is a little word which the Holy Spirit uses about the resurrection of Jesus and the saints which is never once used with regard to the wicked, and that is the little word *ek*, which means "out from." In every passage where the resurrection of Christ is mentioned, it is said He was raised "from the dead," the Greek word being *ek*, that is, He was raised "out from among" the other dead bodies. When the resurrection is applied simply as a mere doctrine, it is called the resurrection "of" the dead, the

Greek word being *ton*, as where Paul speaks of the doctrine of the resurrection of the dead in Hebrews 6: 2. Thus you see the Holy Spirit by these two little words, *ek* and *ton*, puts a mark of difference between the righteous being raised out from among the other dead ones, and then the last resurrection, which is not spoken of as being out from the dead, but simply of the dead.

You will notice in the quotation from Daniel, that he does not speak of all the dead being raised at the second coming of Jesus in tribulation, but speaks of them as those righteous ones, who, as St. John says, are the blessed and holy which are to have part in the first resurrection.

3. We are told in Scripture that the length of time between the first and the last resurrection is a thousand years. The prophets, and even our Lord, do not tell us the length of time between the two resurrections, for it was left for St. John to give us the ultimate and finished statements of Bible truth, and in the Revelation we have the last and perfect statements of prophetic truth given by Christ through John.

If you stand behind a row of telegraph poles, and get them in range, you may only see one pole, but by looking a little to the right or left you

will see a row of poles, one behind the other, stretching some distance away, without being able to see the space or distance between the poles; but when you pass them in review you can see the distance between them. This illustrates the way the prophets saw future events, and so wrote of them. They saw the first coming of Christ, and just behind that His second coming; and they saw the first resurrection, and beyond that the second resurrection, without seeing the space of time between them; but in Patmos the Holy Spirit caused all things pertaining to the last days and the second coming of Jesus to pass in review, section by section, before John's vision, so that he could see and was distinctly told the length of time between the first and the last resurrection. After saying this is the first resurrection, he then mentions the thousand-year reign of Christ and the saints on the earth, and then says that after this he saw the dead, small and great, stand before God; and death and Hell (that is, the grave and Hades, where the souls of the wicked dead are now kept) delivered up the dead which were in them, and they were judged. (Rev. 20: 5-13.) He also expressly says that after the saints were raised, the rest of the dead lived not again until the thousand years were finished. This forever

settles the truth of the first resurrection of the saints, and the last resurrection of the ungodly, to every one that will believe the Bible.

4. In the next place, as we search the passages bearing on the first resurrection, we find that it consists of various sections, somewhat similar to the way the modern railroads run their long trains. In making up the long trains that run out from the great cities, they divide them into sections; in the first section, the first-class passengers in Pullman cars, who pay extra fare; and then in the next section, the first-class passengers who take day coaches at ordinary fare; and then behind that are the immigrant trains, or second-class passengers.

This exactly illustrates the words of Scripture in connection with the different ranks in the resurrection of the righteous. The Apostle Paul compares the resurrection of the righteous to the gathering of the harvest in Palestine, which consisted of the firstfruits, gathered before all the harvest was ripe, and put in baskets and taken up to the tabernacle, to be presented to the Lord as an offering to Him; and then after that came the regular harvest, which was gathered in; and then a little later came the gleanings of the fruits that were not ripe at the harvest time.

"But now is Christ risen from the dead, and become the firstfruits of them that slept. For as in Adam all die even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits, afterwards they that are Christ's at His coming; then cometh the end." (1 Cor. 15: 20-24.) We see in this passage that the resurrection of the righteous agrees exactly with the harvesting of grain and fruit in the land of Canaan.

Now notice the firstfruits, which are gathered before the ripened harvest, and which consist of the resurrection and ascension of Christ, and that company of saints which He raised from the dead and took up to Heaven with Him to be the firstfruits. Matthew tells of a company of saints who rose from the dead just after the resurrection of Christ, and surely they did not die again, for He tells us that when Christ died there was an earthquake, "and the graves were opened, and many bodies of the saints (not all, but many of the saints) which slept, arose, and came out of the graves after the resurrection of Jesus, and went into the holy city, and appeared unto many." (Matt. 27: 51-53.)

Christ must rise first, for in all things He must have the pre-eminence; but very soon after

He arose, this special company of saints also arose from the dead, and appeared to many people.

Now St. Paul gives us another statement concerning these risen saints, that when Christ ascended on high He led captivity captive, or, as the margin reads, "He led a multitude of captives up with Him," for Christ first descended into the lower parts of the earth, which does not mean the grave, but down into the heart of the earth, where all the souls of the dead, both good and bad, were kept, from Abel to the resurrection of Jesus; and then Christ ascended up far above all heavens, leading with Him into Paradise the disembodied spirits of the righteous dead, and also that cluster of resurrected saints spoken of by Matthew, which constituted the firstfruits, like a cluster of first-ripe grapes, who are now in Heaven waiting for the harvest.

In the next place, Paul says there will be the harvest of resurrected saints at His coming. And after that comes the gleaning of saints that will be slain in the great tribulation period, and resurrected to complete the full harvest-gathering of the first resurrection. This order is also described by St. John in Revelation, for we notice, in chapter four, there is a door opened in Heaven,

and the first-rank saints were told to "come up hither," and that company included the living creatures and the gold-crowned elders, who were saved men. And then, in chapter seven, is another company, evidently raised in the tribulation judgment, and they stood before the throne. Then, in chapter twenty, we see a company of martyrs raised from the dead and put on thrones, and it is in connection with this last company that John says, "This is the first resurrection." Hence it is clear that the saved of all the ages are raised from the dead in different sections—Christ the firstfruits, then the harvest, then the gleanings.

5. There is another truth in connection with the first resurrection which has special reference to the degrees of righteousness, and the various ranks of rewards which the saints are to have in the coming kingdom. In that expression where Paul says, "Each believer will be raised in his own order," the word "order" should be "rank," for the Greek word corresponds to cohort, or regiment, and also signifies the different ranks of officers in an army, such as general, colonel, major, etc. Scripture teaches that there will be multiplied degrees and ranks in the heavenly kingdom, and these ranks are not known in this life, for Jesus says many who rank as the

last here will rank first in Heaven. But in the resurrection every saint will have in his resurrection body a mark, or something to distinguish his exact rank in the kingdom. Now it is this truth that Paul refers to in Philippians 3: 10-15. He said that he wanted to be found at the coming of the Lord having the righteousness by faith, that he might know Christ, and the power of His resurrection, and the fellowship of His sufferings, and be conformed unto His death, in order that he might attain unto the front rank in the first resurrection. Our common English Bible does not give what Paul really means. It is literally, "That I might arrive to the out resurrection, which is out from the other dead ones," and implies not only a place in the first resurrection, but a first-rank place in that resurrection.

The Sadducees were soul sleepers, and supposed that if there was a resurrection, the same fleshly laws that obtain now would be perpetuated, and we see in Luke 20: 27-37 Christ's answer to them, and in that answer Jesus says that they who shall be accounted worthy (literally, extra worthy) to obtain that age (for the word "world" should be "age"), and the resurrection out from among the dead—that is, the first res-

urrection—"they neither marry nor are given in marriage, neither can they die any more, but are equal unto the angels." Christ clearly intimates that there must be a fitness or extra worthiness acquired in this life for special places of glory in the resurrected state. It requires no grace to have a place in the resurrection, because every sinner will be raised again, but it does require that we be blessed and holy to have a place in the first resurrection; and then it requires that we be apostolic in our faith and love, and conformed to the death of Christ, to have a place in the front rank of the first resurrection.

CHAPTER VI.

ISAAC AND JESUS.

The worth of anything is measured by its relation to Christ, and to what extent it represents Christ or glorifies Him. This applies to all creatures, whether men or angels. The rank that any man takes in the kingdom of God depends on his position in the providence of God, and to what extent and in what way he sets Christ forth. Most all the patriarchs and prophets were representatives of Christ in manifold forms and degrees.

Isaac was a typical son, and a scriptural model of perfect sonship, and in this special feature he was a type of the Lord Jesus as the Son of God, and perhaps more than any other Bible character sets forth the multiplied features of sonship. Men are interesting and beautiful in proportion as they represent Christ, and hence Isaac is one of the sweetest characters in Scripture, because

in so many ways we can trace the resemblance between him and Jesus.

1. He is a type of Christ in that he was the true heir and the seed of promise. Paul argues that it was not sufficient to be the child of Abraham in order to inherit the promise, but to be the child of Isaac, through whom the covenant was made. "They are not all Israel that are of Israel, neither because they are Abraham's seed are they all children, but in Isaac shall thy seed be called." (Rom. 9:7.) In this respect he is a type of Jesus, who was the only begotten Son of the Father, and the only divine person that was incarnated in humanity. There are many sons of God, but only one Son generated eternally by the Father. Hence all divine covenants are through Christ, just as all covenants with men are made through Isaac, the true heir of Abraham.

2. The angel Jehovah announced the birth of Isaac in a similar way as the angel announced the birth of Jesus. The account is given in full detail in Genesis 18: "And the Lord said, I will certainly return unto thee according to this season, and Sarah thy wife shall have a son." Although Abraham was about one hundred years old, and Sarah was ninety years old, he was

strong in faith, and did not stagger at the promise, and thereby became the father of believers—those who have the faith which brings the supernatural birth from above. The announcement of the angel to the Virgin Mary is found in Luke 1: 26-33: "And the angel said unto her, Fear not, Mary, for thou hast found favor with God, and shalt bring forth a Son, and He shall be great, and the Lord God shall give unto Him the throne of His father David." These two announcements are special marks from God indicative of sonship in the highest and truest degree. We must remember, also, that, in a spiritual sense, these things set forth our being born again by faith through the operation of the Holy Spirit.

3. In both cases, of Isaac and Jesus, we see the Lord gave them their names before they were born. "And God said, Sarah shall bear thee a son, and thou shalt call his name Isaac, and I will establish an everlasting covenant for his seed after him." The word Isaac means laughter, because Sarah laughed when the announcement was made to her. Some have thought it was the laugh of sarcasm, but the whole spirit of the passage shows that she laughed with an inward gladness, as if to say it was too good to be true. The word Sarah means a princess, and she was made a

princess by the Lord in His kingdom before she became the joyful, laughing mother of the true seed of the covenant through whom Christ should be born. These things are full of significance as applied to the spiritual Christian. In like manner the angel said to Mary that she should bring forth a Son, and should call His name Jesus, because He should save His people from their sins, as the word Jesus means one who saves. All the names given of God are perfectly true to the nature or life work of the one to whom the name is given, and doubtless such names will be continued in Heaven, whereas all others who are saved will have names given to them in the resurrection, which will exactly set forth the leading features in their character or life work.

4. Isaac is a type of Jesus in that he was hated and persecuted by his brother Ishmael. Paul shows the distinction between being a child of Abraham according to the flesh, and a child according to faith, which was illustrated by the two brothers. Ishmael was a child in the flesh, and hence persecuted Isaac, who was a child of promise. Thus Jesus, the true Son of God, was hated by His brethren according to the flesh, for they envied Him because He had the inheritance. The same principle is still carried out in the fact

that the carnal mind will always hate the spiritual mind. Hence carnal Christians are always at enmity in heart more or less with those who are purified and specially led of the Holy Spirit. Not only so, but before believers are sanctified, the sinful dispositions in them will antagonize the work of grace in the soul, and thus hinder growth in grace.

5. Isaac and Jesus were both offered up, each by his father, on the same mountain. We have the account of Abraham offering up Isaac on Mount Moriah in Genesis 22. This is the same mountain of which Mount Calvary forms a part, and it is more than probable that Isaac was offered on the same spot where Christ died. When Abraham took Isaac up the mount to sacrifice him, the other men in the company were left in the valley below, and in like manner, when Jesus went to Mount Calvary, His disciples all forsook Him, and thus He was offered alone, or separate from His followers.

6. When Abraham led Isaac up the mount, he put on him the bundle of wood that was to burn his body, and on which he was to die, but the fire and the knife were carried by Abraham. In agreement with this, Jesus left Pilate's hall to go to Calvary bearing His own cross, the wood

on which He was to die, though afterwards a man from the country carried the cross to the place of execution. God the Father retained in His own power the knife of the law, and the fire of the Spirit, that were used in the sufferings of Jesus. We see in both cases the most perfect obedience for a son to render to his father.

7. There is a striking type of Isaac to Jesus in connection with the resurrection from the dead. Paul says in Hebrews 11 that Abraham expected God to raise Isaac from the dead after he had been slain, and then adds that he did receive him back from the dead in a figure. That is, Isaac did virtually die, and in a typical sense was raised up from the dead, which made him a prophetic figure of the rising from the dead of Christ after He was crucified. If Isaac had been slain and not raised again, all the promises and covenants that God made through him would have come to naught, and in like manner, if Jesus had not risen from the dead, all His life work and the redemption by His death would have proven a failure. In a certain sense this truth applies to us, for though we were crucified to the world, if we are not raised up in the power of the Spirit, we can accomplish nothing for God, for it is the

resurrection life in the power of the Spirit that proves fruitful.

8. We see the Father looking out for Isaac to obtain a wife for him, and sending his faithful steward into a distant land, and among his own kindred, to obtain a suitable wife for Isaac. This was prophetic of God the Father sending forth the Holy Spirit, as a faithful steward, into a distant world, to obtain a Bride for Jesus, but mark you, she was to be sought for among God's kindred, that is, a select company from those who are the Lord's servants.

9. After all these events, and after Isaac was happily settled with Rebekah, we are told that he planted grain, and reaped the same year a hundredfold. How beautifully this typifies that Jesus, after His death and resurrection, is to work through the ministry of the Bridehood saints, and sow the good seed of the kingdom in all the earth, and reap a hundredfold of souls from among the nations, to be gathered at the harvest, at the end of the age.

Another beautiful type may be found in the fact that Isaac dug out again the old wells which his father had dug, in order to supply abundance of water for his herds; in the light of which we see how Jesus, by His Spirit, opened up afresh all

the old fountains of truth and prophecy in the Old Testament, making those grand old Scriptures to overflow everywhere with streams of knowledge and comfort. Thus right straight through, we see Isaac a type of Jesus, from before his birth through to old age, and to study these two lives in companionship, reflects light on both of them, for it magnifies Isaac to trace out his likeness to Christ, and it simplifies and makes more precious to us the character of Jesus, to study Him through one of His servants. We can, in a certain sense, trace out our own religious lives by these various points, especially in connection with being sons of God, and all the graces that belong especially to sonship.

CHAPTER VII.

EVERY SOUL HAS A MISSION.

Each one of us is to believe that we have a place in the mind of God and in His creation, separate and distinct from every other creature, and that we each have had a place in God's foreknowledge from all eternity, and that He loves us with a private, personal love, and does not confound us with any of His other creatures, and has assigned to each of us a special mission and service which no one else can do in just the way that God wants us to do it. If we do not believe this, then we do not believe that God is the Infinite One which the Bible reveals, and we do not believe in our destiny as revealed in Scripture.

The Bible contains any number of passages proving that each person has a special vocation in the providence of God, and that if that person is yielded in obedient faith to the Lord Jesus Christ, that special vocation will be carried out.

We are told that "the stars in their courses fought against Sisera," from which we learn that God appoints to every star a special circuit along which it is to move. Then we read that God appoints every man to his work. (Mark 13:34.) And again, that John the Baptist fulfilled his course. Jesus says, "I have finished the work Thou gavest Me to do." Paul said he wanted to finish his course with joy. We are each one told "to run the race that is set before us." When Peter inquired of Christ what John would do, the Lord answered him, "What is that to thee? Follow thou Me."

The Bible is full of this thought, that for each one of us there is a course, a race, a work, an individual life to be lived, and to this end we have been created and redeemed, and for this purpose there is ample provision of grace and inspiration.

1. Let us look at our personal vocation on the God side. The true light on everything is to find its relation to God, and its place in His will. Our relation to God must come first of all. The reason why we are created, and the significance of all our labor, our trials, our difficulties, our successes, our failures, and in fact everything that belongs to us, must be looked at first of all in our relation to God. It is certain that as He

formed us and redeemed us, He must take more interest in us, and have a special regard for us, more than is possible for all creatures combined to have in us.

Again, it is evident that God has given us a special mission to fill in His own mind, which is in proportion to our special make up, our peculiar gifts and capabilities, and that He foresees for each of us possibilities which we do not see, and which our fellow-creatures would never suspect. Most of the lives in the human race are lived in obscurity, and never known beyond a circle of a few acquaintances. Of the millions of earth, only a small per cent. ever come into public notice, or form a part of recorded history, and even of that number the most of them live only for self and sin and amount to almost nothing in the purpose of God, and are total failures, perhaps, on God's side. Of all the drops of water in the ocean, only a few are visible on the surface, and it is likely that the number of human beings who are known in public life and to history, are just as few in proportion as the number of water-drops that are visible in the sea. Hence it is certain God has not made all the human souls as a mere parade, but that they are made for Him, to love

and serve Him, to fill a private mission in His love and will which we do not understand.

Then again, even that part of our lives which is visible and recognized by our fellow-creatures, is only a small proportion to that which is hidden, and which we live, as it were, privately in our relation to God. The laws of vision are so constituted that each one of us stands in the exact center of the horizon, and this illustrates how each one of us, so far as we are concerned in our relation to God, stands in the center of His will and the horizon of His plans and providences. This is the secret way in which God wants us to view our lives in relation to Himself. Many think they do nothing in life that is worthy of mention, and many wonder what God gave them an existence for, as they are so obscure, so helpless, so hedged about, but if such souls could only know enough to abandon themselves to God's will, they are capable of living unto God and glorifying Him with a private worship and obedience that will satisfy the divine purpose in their creation, and in the end will see that they filled the very sphere of God's plan for them. If one soul fails to do its part in the purpose of God, He will miss that work from His universe. It is said of a certain great musician that was conduct-

ing a musical performance with a great orchestra, that one little instrument failed to strike one note in the program, and the master's keen ear detected the absence of that one note in the performance. God is so infinite that all the countless millions that love and serve Him, if one little soul living in obscurity in some hid-away place fails to fill its mission, God will miss that note in the vast orchestra of the universe, which is perpetually sounding forth His praise. It is not any mere action that God would miss, so much as the love and confidence of some trusting soul. The highest mission that any creature can fill is to love the Lord with all the soul and mind and will. And this secret mission to which we are called takes rank above all outward action, or public history, or splendid performance in the eyes of our fellow-creatures.

2. Our vocation on the man side, or in relation to our fellow-creatures. God has arranged countless threads of relationship between each one of us and all other creatures, and so multiplied, so intricate are they as to be beyond all our calculations. In one sense we may say that God is weaving out a vast fabric in human history, and that each soul forms a thread or a stitch in the enormous pattern. To watch the looms in

a lace factory is a puzzling enigma, for they look as if thousands of spider legs were reaching out in every direction, picking up threads, and twisting and blending in what seems utmost confusion, and yet out of that countless bewilderment of motions there comes the beautiful fabric, and so God is using us creatures in our life-work to touch thousands of others, and influence them, as well as to have thousands of others touch us by word or influence or personal presence, and thus creatures are blended with creatures in a tangled maze of ministry for help or for trial, for joy or for sorrow, for happiness or for disappointment, so that our special mission is related to the special mission of others, so as to make one whole, and yet not interfere with each of us filling our appointed place.

Among the things which God uses in our special vocation may be mentioned our place in the world's history, our race, our color, our parentage, our language, our climate, our locality on the earth, the natural scenery which surrounds us, the state of civilization under which we live, the religious faith in which we were brought up, our circumstances of poverty or wealth, of country or city life, of sex, of health or sickness, of conditions, of ignorance or education, of sur-

roundings, of friends or foes, of those who hated or those who loved us. And only think that our God takes into consideration all these facts and many more, and measures and weighs all the elements that are related to our bodies or our souls. He gives us a mission in relation to all the fellow-creatures with whom we come in contact. As every creature that walks or crawls on the earth leaves its print in some form or other, so every responsible soul in passing through life in a thousand ways leaves an imprint on other souls, but that imprint can only fulfil God's will when such souls are yielded to Him, and living under the guidance of His Spirit. In many ways we need the ministry of our fellow-creatures that would not be according to our choice, and God often uses our fellows to wound us, or correct us, or disappoint us, to serve a purpose in our lives; and then again He will use others to encourage, or comfort, or instruct us, so that could we see our life mission in the clear light of faith, we would receive all things that come into our lives as designed for our good, and accept all things as from God to us. It is evident that our life mission must be interwoven with our fellow-creatures for their benefit in many ways unknown to us, and in a certain sense we contribute a por-

tion of ourselves into the lives of others, and yet in such a way as not to interfere with the life mission of other souls. And on the other hand, thousands of our fellow-creatures have contributed something into our lives which becomes a part of ourselves. "No man liveth to himself, and no man dieth to himself," is the Word of God.

3. In the next place, we should seek to discover what our life mission is. There are some who from childhood have a strong intuition as to what their vocation is to be, and this applies to people of the world, who are not Christians, as well as to those who are Christians. In the light of history we must believe that God has special missions for souls in the realm of nature, and politics, and war, and art, and discovery, and other departments, even apart from the question of salvation, or the life in the future world. There have been great warriors, statesmen, navigators, and inventors, that have been specially fitted for great works in the world, and have wrought out great missions in history, who were not religious in the Bible sense, and yet were used of God in the affairs of this world, and in many cases they felt sure of their special vocation, and gave themselves up to their life work with all the zeal of their being.

But I speak now with special reference to the children of God, to those who are living mainly for the life in the future world, and those who live mostly for the future life are the very ones that live best in the present life, and who best fulfil their vocation in this world. There are multitudes among Christians who seem to have no definite perception of what their special mission is, and there may be some cases in which it is not God's will that they should know their special calling. Still, it is a fact, so far as we can find out, that all souls who live in close fellowship with God have a premonition or a clear conviction of what their special mission from the Lord is. For instance, it does not seem that Lot, living in Sodom, had any premonition of the coming destruction, or of his special vocation, till thrust out by the angel; but on the other hand, God revealed to Abraham the coming doom of Sodom, and also what his special mission was, and also gave him promises for all the future.

We may take those two men as samples of religious people in all generations. It is a whole world of inspiration to any soul when he has a clear view of his special life work, and a sort of an ideal vision of what God wants to accomplish in and by his life. There is a peculiar thrill

when we even suspect some special mission God has for us, but when it becomes a settled conviction as to what our work is, then our heart runs out in the work, if we are willing and obedient, and everything in our lives from that time on becomes tributary to that one supreme vocation.

In order to do our life work in the best way, we must have a clear apprehension of it, and then we must love it, and put all our heart in it, and watch God's dealings with us in relation to it. The most significant things in our lives, such as our dreams, our meditations, our inspirations, the peculiar leadings of God's providence, will come to us right along the line of our special vocation. Oftentimes other people will be led to speak to us words of special import or encouragement along the line of our life work. For instance, when God designs a child to be a preacher of the Gospel, that child will have premonitions of it, and along in his life other persons will speak to him upon that matter, and as life goes on the various providences and the various incidents, both in his mind and outer life, will all seem to point in that direction.

But this same truth will apply to any other vocation just as truly as to that of preaching. People who have no definite view as to their life

work, are apt to beat the air. They work at random; they run like the man in the Scripture, without having a message; they waste a great deal of energy in doing nothing.

You may ask, How shall I find my special vocation? I answer, By a life of prayer. Not by saying our prayers, but by a life of continued talking with God, by a perfect surrender to Him through Jesus, a perfect willingness to give up our own thoughts, our plans, our air castles, our prejudices, and being willing for God to possess us and lead us in the way He chooses for us to go. You are to believe that God loves you with an eternal love, that God has a place for you and a mission for you to fill; and then, on the basis of His Word, plead with Him to open up to your mind your special mission, whether it be in the home or in the field, in the private or public forum, and feel sure from the teachings of Scripture that it is God's will to give you such a sufficient insight into your vocation as will satisfy you, and with that insight there will come a loving ardor and a tireless zeal to accomplish the task. Of course the knowledge of our vocation will bring upon us the greatest responsibility of our lives, for there will come to us the sense of stewardship to be true to our calling. Responsi-

bility is the correct measurement of our lives; to feel I must be true to God in the work He assigns me, that I can not entrust my conscience in the hands of others, that I am responsible both now and forever to God alone for being true to the light He gives me and the mission He assigns me. The sense of responsibility is ever in proportion to the magnitude of the soul and its work. And yet this responsibility in its highest sense does not crush us, but is a sort of spinal column to the soul. It braces us without bruising us. Every man carries the weight of the atmosphere resting upon him to the extent of a dozen tons or more of pressure, and yet this does not bruise any one, because such pressure is perfectly adapted to his nature, and so the most perfect sense of responsibility in filling our life mission is divinely adjusted to the constitution of our moral nature, and is helpful even by its pressure.

4. In the next place, let us notice frustrated vocations, the missing of the mark, and the losing of the crown. There are many Christians, it would seem, who miss their true mission in life, and although they may be saved in the end, yet because of lack of perseverance, or by being influenced by other people's conscience, frustrate the special vocation to which they were called.

We see samples of this in the Bible, and also in religious history, as well as in many cases that come under our observation. There are those who are gifted in many ways, in mind, or position, or with money, or with health, or with ability to do various things, and who evidently have been called of God for various kinds of service, or usefulness, or holy character, who have been sidetracked, or have given up their work, or have turned aside to something vain, and thereby frustrated the plan of God.

A sample of this truth is mentioned by Jeremiah, when he went down to the pottery, and saw a vessel that was marred in the hand of the maker, and afterwards it was made into another vessel. There are cases where souls, after being failures for a good while, get thoroughly awake, and God is allowed to make something out of them in the latter part of their lives, but still if God could have His way with all the people, there surely would be no frustrated vocations.

In order to carry out our life mission there must be perfect humility, and perseverance, and longsuffering, to plod on day after day, year after year, through thick and through thin, amid friends or foes, dead to opinions of the flesh, and with an eye single to doing God's will, regardless

of all else. So many get tired of God's plain ways and want something new, and run away from the cross to lie down in the shade. When people frustrate their vocation they get all tangled up with all sorts of things, either religiously, or financially, or socially, or politically, and drift into a habit of changeableness, and building air castles, and forming great plans of what they are going to do, and to hear them talk they are always just on the verge of doing something great.

When a soul gets out of the center of God's will it is like a man walking in his sleep, and running dangerous risks, or like a sick man in a fever talking out of his head. Such are the cases that Jesus refers to, when some one else, who may be not half so gifted, comes along and does their neglected work, and gets their crown in the day of rewards. Jesus warns us to see to it that no one else takes our crown. Here is a gifted preacher that God distinctly calls to preach sanctification, but for policy's sake he neglects it, and some other humble soul gets his crown on that special line. Another has light on prophecy, is called to open up the Scriptures on the pre-millennial coming of Jesus, but fails to obey God on that subject, and another with

far fewer gifts does that work and gets his crown. And this truth can be applied to many other cases.

To be faithful to our calling in life is the greatest thing in all human character. It is not so much the size of our abilities, or the conspicuousness of our life work, but that hidden, deep, settled obedience to God, that humble faithfulness to His calling day by day, moment by moment, in the place where we are, that will tell in the ages to come, and mark our rank in the kingdom of God when the crowns are distributed.

CHAPTER VIII.

THE FULNESS OF PENTECOST.

The word “Pentecost” simply means fifty, and refers to the fifty days between the Passover in Egypt and the giving of the law on Mount Sinai, and was ever after commemorated as a feast of the giving of the law, called the feast of the fiftieth day, or Pentecost.

As Christ was crucified at the Passover, and the Holy Ghost was given fifty days after, at the time of the feast of the Pentecost, the word has been used in connection with the baptism of the Holy Spirit, and it is with this sense in view that we use the word in this chapter on the fulness of Pentecost, that is, the glorious feast of the full baptism of the Spirit.

After many years of experience in the things of God, and long and prayerful study of God’s Word, both in connection with personal holiness and the prophetic portions of Scripture, I am sure there is a vastness and sweep in the fulness

of Pentecost which will be a sweet surprise to those humble and venturesome souls who are willing to believe, not only a part of, but all the things in the Scriptures. Pentecost has opened up to me in three ways, or directions, namely: the history, and the manifestations, and the effects of Pentecost.

I. *The History of Pentecost.*

"And when the day of Pentecost was fully come, they were all with one accord in one place."

There are to be three great Pentecosts in the history of our world. The first was at the beginning of the Jewish Age, the second was at the beginning of the Church Age, and the third will be at the beginning of the Kingdom Age, or Millennium. The Scriptures tell us of three dark days, days of supernatural darkness, that are to mark the history of our world, and these dark days are days of judgment, and are connected with Pentecost, as they form the prelude of Pentecost. The first was the dark day in the land of Egypt, described in Exodus 21:23. That was the close of the tribulation judgment sent on Egypt, and in that darkness the firstborn of the Egyptians died, and the passover lamb was slain.

The second supernatural dark day was when Christ died on the cross; described in the Gospels, and that darkness was God's judgment on the sin of the world, which was put upon the Lord Jesus, and He bore in His body the judgment of the world's guilt as well as natural depravity. In that darkness God's Firstborn died, the Just for the unjust.

The third dark day will be at the close of the great tribulation judgment, and just before the opening of the millennial reign of Christ.

Our Lord says, "Immediately after the tribulation of those days, shall the sun be darkened and the moon shall not give her light, and the stars shall fall from Heaven, and the powers of the heavens shall be shaken." (Matt. 24: 29.) Now it will be in this last day of supernatural darkness that the antichrist is to be taken, and cast into the lake of fire, for we see in Revelation 19: 17-21 that the very last event of the great tribulation judgment, and the one that precedes the opening of the Millennium, is that the beast, that is, the antichrist, was taken, and with him the false prophet, and they were cast alive into the lake of fire burning with brimstone. Now it is wonderful to compare these three dark days, and also to note that in the first dark day man's firstborn was

slain; in the second dark day God's Firstborn was crucified; and in the third dark day the devil's firstborn, the antichrist, goes down into the lake of fire.

Another point in the history of Pentecost is that of the time between the darkness and the slaying of the firstborn, to that of the revelation of God's glory in giving the law, and then giving the Holy Spirit, and then opening the glory of the millennial reign. Just as there were fifty days from slaying the Passover lamb in Egypt to giving the law on Mount Sinai, and fifty days from the crucifixion of Christ to giving the Holy Spirit, so it would seem there will be about fifty days from the overthrow of antichrist to the opening of the Kingdom Age and the personal reign of Christ on earth.

If you will study Daniel 12: 11-13, you will notice he mentions two periods of time. One is called the time of desolation, which is to run to the end of the antichrist, and just after that he says, "Blessed is he that waiteth, and cometh to the thousand three hundred and thirty-five days." By subtracting the difference in the two periods he mentions, we get forty-five days, and there may be a few more days to go in there, so that it corresponds with marvelous accuracy with the

number of days between the Passover in Egypt and the giving of the law, and the Passover on the cross and the giving of the Spirit, and then the Pentecost of judgment and the setting up of the reign of righteousness on earth.

There is another set of threes in the history of Pentecost in this—there were three outpourings from God. At the first Pentecost there was the outpouring of divine truth in the form of the Ten Commandments, which must not be confounded with the ceremonial law of Moses, for God wrote the Ten Commandments with His own hand on the tables of stone; but what is termed the Law of Moses is the ceremonial law, and was written by Moses.

At the Pentecost in Mount Zion the Holy Spirit was poured out, and He wrote the law of God in hearts of perfect believers, and filled them with inward divine grace, enabling them to obey the law in the spirit of perfect love, so that the same law which at the first Pentecost was written on tables of stone was at the second Pentecost written on the tables of the believers' hearts, and this is what Paul refers to when he says, "What the law could not do, through the weakness of the flesh, God sent His own Son, that the righteous-

ness of the law might be fulfilled in us, who walk after the Spirit." (Rom. 8: 3, 4.)

At the third Pentecost, at the opening of the Millennial Age, there will be another great divine outpouring of the Holy Spirit upon all flesh, and then the law of God will not only be written in the hearts of believers, but, according to St. Paul in Romans 8, it will be written in all nature, and the lower creation, which is now subject to bondage, shall be delivered into the glorious liberty of the children of God, and, according to Isaiah, the lower animals will not hurt, and there will be nothing injurious in all creation, for "the glory of God shall fill the earth as waters fill the sea." All this is expressly taught in Joel 2: 28-32. The prophecy in Joel of Pentecost was only partially fulfilled in Jerusalem, for you will notice that he speaks of an outpouring of the Spirit in connection with showing wonders in the heavens and in the earth, "blood and fire and pillars of smoke, when the sun shall be turned into darkness, and the moon into blood, in the terrible day of the Lord," showing that at the close of that last dark day in the Judgment time, there is to be a great outpouring of the glory of God on all flesh, and at the same time the curses shall be taken away from the lower orders of creation. When we thus

trace out the great plan of God running through different ages, we see a vastness in the Pentecost as it refers to the Jewish Age, and then the Church Age, and then the Millennial Age, which thrills our hearts with admiration and praise at the wisdom and goodness of God..

This is a faint outline of the history of Pentecost.

From the history of Pentecost let us now turn to consider the subject in relation to our experience, and the fulness of sanctifying grace as to manifestations.

2. *The Manifestations of Pentecost.*

“And suddenly there came a sound from Heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.” These manifestations were specially connected with the coming of the Holy Ghost as a divine person, the promise of the Father, at His advent into the infant Church to be the Comforter, the Teacher, the Guide of true believers during the Church Age.

Just as Jesus had a personal advent as God's Son, coming in the flesh at Bethlehem, so the Holy Spirit had a personal advent as the third person in the Godhead at Pentecost. Of course Jesus had been in the world from the beginning, and He was the Jehovah of the Old Testament, who appeared at various times to patriarchs and prophets, but at His human birth He made His advent as the Redeemer in human form and human flesh. So the Holy Spirit had been in the world in all past generations, but at Pentecost He made His personal advent as the Comforter, and to fill the divine office in the Church as the successor of the Lord Jesus. Now then, just as Christ had certain manifestations at His advent, such as the angels' song, the guiding star, the coming of the wise men, and other things which properly belong to Him as the Son of God, so the Holy Spirit gave out manifestations in sounds and sights and tongues of fire and marvelous spiritual power, which belonged properly to Him as the Spirit of God, the promise of the Father.

Also you will notice a similarity between the manifestations at Mount Sinai in fire, and the sound of the trumpet and the voice of words, which correspond with the manifestations at the Church Pentecost. The first item mentioned is

the sound of a rushing wind. It is not said that the wind was blowing, but there was a sound like the blowing of the wind, and we know there are several passages which speak of the operations of the Spirit in comparison with wind. Jesus says, "Thou hearest the sound of the wind, but thou canst not tell whence it came and whither it goeth, and so is every one that is born of the Spirit." I have examined every passage in the Bible which compares the operations of the Spirit to wind, or to breath, and I find in every passage the reference is exclusively to giving life. The wind is never a type of sanctification, or bestowment of power, but the impartation of life; as: "God breathed into his nostrils the breath of life," and, "Come, O wind, upon these slain, that they may live." Of course the gift of life must be the first great work of the Holy Spirit and we must be regenerated before we are sanctified, and hence the Holy Spirit came at Pentecost with full divine authority to regenerate sinners, to impart the breath of divine life into dead moral natures, and on that day He regenerated three thousand souls after He had filled the believers with holiness and power.

"They were all filled with the Holy Ghost." This word "filled" signifies to overflow, as a river-

bank overflows with water, and hence this phase of manifestation compares the Holy Spirit to water. Water is especially the element of cleansing, of making pure, and is used in this sense in scores of passages in the Bible. Thus the Holy Spirit came at Pentecost to take entire charge of the great work of cleansing believers from all indwelling sin, of washing out the earthly elements, and making them pure from all evil tempers, and evil desires, and everything pertaining to sin, that nothing might hinder His perfect indwelling in the purified soul.

"There appeared unto them cloven tongues as of fire, . . . and they began to speak with other tongues as the Spirit gave them utterance." Here is another manifestation of the work of the Spirit in the form of a tongue, and a tongue of fire, and also a cloven tongue, or a tongue split into two parts. Now note the accurate significance of all these points. He took the form of a tongue, not a hand, or a foot, or a head, but the shape of a tongue, because that is the organ of speech, of prophecy, of testimony, of telling forth the contents of the heart; and hence it is the work of the Holy Spirit to make us witnesses of the works of God in our hearts, to make us prophets, preachers, advocates in behalf of the

Lord Jesus. Then it was a cloven tongue, split into two parts, showing that our testimony was to be twofold, according to the old law that everything must have at least two witnesses. We must witness for the two testaments, for the two works of grace, for the two comings of Jesus, for salvation, for judgment. And thus our testimony is to agree with the two tables of the law, and the two covenants. In the next place, it was a tongue of fire, which always signifies words spoken out of a hot heart, by divine authority, with a divine unction, and to be followed with divine results. Wherever the work of the Holy Spirit is compared to fire, it is always in connection with the tongue, or the mouth, the organ of speech, as where David said, "My heart was hot within me, and while I was musing the fire burned. Then spake I with my tongue." And as in the case of Isaiah receiving the live coal of fire upon his mouth. This signifies that when we get the Pentecost we must not only have the breath of a new life, and the water to cleanse from all inward sin, but the fire of a heavenly speech, to testify, to sing with, a hot unction from God.

Another manifestation was that of speaking in other tongues besides those of their own na-

tionality. The first time that human beings spoke different languages was at the building of Babel, when God put judgment upon them for their rebellion and there the race was scattered. At Pentecost the time had come to begin to gather back again all nations into the one saving faith in Jesus, and it would seem the Holy Spirit uttered Himself in many languages, that all the diverse nations might begin to come back to the one Lord, one faith, one Holy Spirit baptism, and one language; which will doubtless be the case in the coming age, for it is prophesied that in the kingdom period God will restore the human race to a pure language, that is, one pure speech, not mixed with any other.

Let us notice the difference between the speaking in tongues at Pentecost and the speaking in unknown tongues many years later in Corinth. At Jerusalem they did *not* speak in any unknown tongue, for it is expressly said that the Parthians, Medes, Elamites, and all of the sixteen nationalities spoken of, heard each one in his own language the wonderful works of God. Many years later, when the believers in Corinth received the Holy Ghost, it is said they spoke in unknown tongues, that is, in tongues which were not spoken by any nation on earth, and which they

themselves did not understand. Paul says that those who speak in unknown tongues, speak "not unto men, but unto God," whereas at Jerusalem they spoke not to God, but to their fellow-creatures of other nationalities. Again, Paul says that when they spoke in unknown tongues they were to pray that they might interpret them, but at Pentecost they did not need any interpreter, for the people who spoke other languages understood what they said without the aid of an interpreter. Paul tells us that the speaking with tongues is a sign for the ungodly; not for the believer, but for the sinner. Now the question is, what is it a sign of? I am convinced that Brother Boree, of Bellingham, Wash., has by the help of God discovered the true Scripture sign of tongues to the ungodly, and that it is a sign of coming judgment. Just look at it. The speaking in different tongues at the tower of Babel was a sign of God's judgment on those proud builders. The speaking in tongues in the days of the Apostles was followed in about forty years with the awful judgment coming on the Jewish nation for rejecting and crucifying their Messiah. In the Reformation in Germany and France, a great many of the French Huguenots spoke in unknown tongues, and some years after there came the

awful horror of judgment in the French Revolution, when blood flowed like water in the streets of Paris. It would seem that this modern manifestation, when so many in different parts of the earth are speaking with tongues, is a sign of a near approach of the great tribulation upon the world.

In times past the manifestation of tongues has been confined to certain localities, or nations, where judgment was impending, but in these days the manifestation is world-wide, which seems to indicate that the impending judgments are to come on all the nations.

Thus we see that Pentecost in its fulness has a multitude of manifestations. There is no Scripture to prove that all these manifestations are to occur in each individual, but they all belong to that realm of the mighty work of the Holy Spirit, as the promise of the Father, and He must have the sovereign right to work as He pleases, and to distribute His gifts and His operations to this or that person, in this or that locality, according to His divine wisdom.

3. *The Effects of Pentecost.*

The full baptism of the Holy Spirit puts the believer into a whole world of supernatural things

in his heart and mind and the interior depths of his character. Conversion makes a thorough change in our outward life, resulting from a change of heart, but the full baptism of the Spirit produces still greater results in the interior life, and intensifies everything that grace imparted in the new birth.

As we watch the effects of Pentecost upon the disciples, we notice, first of all, they seem to have been translated into a supernatural realm of heavenly character. Every trace of earthly and human cowardice, timidity, man fear, church fear, high-priest fear, death fear, poverty fear, suffering fear, and fear of every description on the earthside, was gone, and on the other hand they had the boundless courage of angels. And yet it was a courage of perfect calmness and deliberation. It was the boldness of a clear vision, and of matchless wisdom, the boldness of fathomless humility, of self-abandonment, as if they had plunged into the courage and calmness of the love of God, and become one with the divine perfections. In fact it was the very nature and character of Jesus reproduced in their souls; and the world and fallen Judaism, thinking they had gotten rid of the troublesome Christ, found that

by the Holy Spirit they had, as it were, a hundred other Christs on their hands.

Another effect of Pentecost was to make the believers perfect and unselfish witnesses for their ascended Lord. This was perhaps the greatest effect of Pentecost, so far as the world was concerned, for Jesus specially promised, "Ye shall receive power when the Holy Ghost comes upon you, and ye shall be witnesses unto Me." From a human standpoint, they could bear witness to His pure life, to His character, to His wonderful works, but by the Holy Ghost they could bear witness to His divinity, His Messiahship, His resurrection, His atonement, His second coming, and do it in the same spirit that Christ had Himself, with that serene and dauntless assurance of perfect inward knowledge which gave an overwhelming unction to their testimony. The greatest work we can accomplish for Jesus is to be able to bear witness, with perfect assurance, to His wonderful work in saving and purifying our own souls, and other gracious works He may accomplish in healing our diseases, and delivering us from all trouble, and attacks of evil spirits.

Another effect of Pentecost was that of clarifying all the Christian graces in the soul. Before Pentecost we know the disciples had faith and

humility, love, hope, zeal, good works, and other Christian virtues, but we notice in their conduct there was a tremendous mixedness, and various carnal tempers and selfish desires were mixed with their graces, but after Pentecost they manifested in their lives, their sufferings, their labors, and their deaths, the various graces free from admixture. They had faith without doubt, love without a trace of bitterness, humility without a touch of pride, hope without despondency, gentleness without harshness, perfect courage without fear, boldness without impudence, an inspired knowledge without arrogance, economy without stinginess, liberality without extravagance, the white heat of zeal without a touch of fanaticism, so that the graces of the Lord Jesus were poured into them, and ran through them like a clear, limpid stream, without any earthly mud mixed with the current. In other words, they were filled with holiness.

Another effect of Pentecost was that of the revelation of Christ in the heart of the believers, making them personally acquainted with the Lord Jesus, as if He had taken His abode in each individual mind, which, in fact, was the case, and had opened up His inner character in the heart-consciousness of those who had received

the promise of the Father. This is one of the blessed works of the Holy Spirit, to bring Christ and the perfect believer into personal contact with each other, and, as it were, blend the saved souls into a lofty union with the ascended Jesus, making them to be one in purpose, motive, love and disposition.

Another effect of Pentecost was that of opening the Scriptures, and enabling the Apostles to understand Moses and the Psalms and the prophets by a sort of divine instinct, and to handle the words of God with utmost simplicity and adaptation and power. All these effects were among those which still attend those believers who have entered the great feast of the Fiftieth Day, or Pentecost, the promise of the Father, the baptism of the Spirit. It is our privilege to receive our personal Pentecost, and in the power of the Spirit to fill our allotted place in life, and be prepared to meet our Lord, and enter with Him upon the glories of the coming Kingdom Age, when those who have suffered with Him shall also reign with Him.

CHAPTER IX.

STEWARDS OF GRACE.

All the operations of grace are wonderful to us, especially in view of the stubbornness of our nature, but it is still more surprising that in addition to saving us, God should arrange to take us into partnership with Himself, and commit to our hands His best treasures, that we might be stewards of His manifold graces, and share with Him the doing of good, as if there was some sort of equality between us. It is the highest glory of our nature that we can be knit to the living God by union with Jesus, and so partake of His character as to be possessed with His thoughts and plans, in such a way that we make them our own. That we are stewards of God's gifts is taught from the earliest pages of Scripture, in that God inquired of Cain where his brother was, and that murderer tried to shake off his responsibility by saying, "Am I my brother's keeper?" Jesus was constantly teaching that His followers were to be stewards of His goods.

The Apostle Peter has a significant passage, in which he mentions four prominent things in which we are to exercise our stewardship, viz.: prayer, divine love, hospitality, and the oracles of God. (1 Pet. 4:7-11.) There are two words in the Greek Testament translated steward, or stewards,—one is *epitropos*, which is used twice, and signifies one to whom treasure is committed for safe-keeping, as money in a bank. The other word is *oikonomos*, which is used twelve times, and signifies the proper management of a household or a family. The word is composed of *oikos*, which means a house, and *nomos*, which means a rule or a law. This is the word that Peter uses, and teaches that in God's family or spiritual house, He has appointed us who have received the Holy Spirit as elder children, or superior servants, to properly administer food, raiment, and oversight in all the affairs pertaining to the family, and especially that we are to handle the family treasures for the welfare of the little children, or the sick, or weak ones, and not to satisfy or please ourselves. Hence the Holy Spirit lives in us, that He may through us administer the treasure of Christ to others, and make each of us true missionaries.

i. We are stewards of prayer. "Be sober

unto prayer, as stewards of the grace of God." Prayer has been ordained of God as a real spiritual force in creation, and it is a sacred trust, committed to us to be used in accomplishing vast results in the world, which never would be brought about but by our prayers. Unspiritual men talk foolishly about prayer as being of no avail except in a subjective sense, in our own faculties, or having a reflex influence merely. The Scriptures teach us that it is by prayer we take hold on God, and persuade Him, and move Him to do many things which He would not do except on the condition of believing and prevailing prayer. It is by prayer we reach the condition of saving faith, and subsequently of sanctifying power, and then it is by prayer we become agents of the Holy Spirit for the welfare of others, for healing the sick, for the saving of souls, for the protection of other people, for the opening of fields of usefulness, for providing temporal means, and for every good thing in this life and the life to come. Prayer is the tie that connects us with the will of God, and the condition by which we enter into partnership with all His perfections and His plans. Nothing will serve to open up the interior of our own souls like true prayer, and nothing will bring to us such correct

and beautiful views of God, as earnest prayer. True prayer always brings the deepest rest in the heart life, while at the same time it is the greatest worker, and most energetic force, in the moral world. The promises of God form a lever by which all things are lifted; the atonement of Jesus is the fulcrum upon which the lever rests, and prayer is the weight which we put on the upper end of the lever, by which we press down and lift the multiplied loads, both of a temporal and spiritual nature.

God waits to be gracious, but He is waiting for us to pray, for us to prevail with Him, and He honors us by holding His infinite wealth and grace for us to command. He says in His Word, "Ye that are God's remembrancers, give Him no rest," and again He says, "Command ye Me." Thus God has planned to accomplish things according to the prayer of His people. The recent discovery of wireless telegraphy is a most perfect illustration of prayer, and is full of countless wonders, but it is no greater in the material world than prayer is in the spiritual world. Only think of what God would do if His professed followers would take time to pray, to pray thoughtfully, to select subjects for prayer, to search out scriptural reasons for prayer; what revivals would

come, what missionary work in heathen lands. Have you thought that we must give an account for the power of prayer entrusted to us?

2. We are stewards of divine love; for Peter says, "Above all things have fervent love among yourselves, for love covers a multitude of sins." The word "fervent" signifies to boil, to have warm, burning love for each other. There are two words for love; one signifies natural affection; but the original word here signifies divine love, which is planted in us by the new birth, and then purified from sinful elements in the heart, and made strong by the grace of sanctification. This passion from the heart of God is imparted to us, not only for our salvation, but as a sacred trust for us to pour out upon others. Our souls are the channels for the outpouring of the very feelings of God, His kindness, and His sweetness to others. The religion of Jesus is the only one in all this world that is a religion of love. All heathen religions are systems of fear, of cruelty, ignorance, and superstition, and all the fallen religions of professed Christianity are only systems of forms, sacraments, politics, and greed for money and earthly power, but not for real love; and then all the broad-gauge religions are only systems of argument, mental cul-

ture, partisanship, and at best mere earthly philanthropy. But this pure religion of Christ is founded in love, and spread by love, and is the proper fulfilment of all divine law, because it is love. Nothing surprises wicked sinners, and low, mean people, and the poor heathen, like a display of pure, unselfish, divine love by those who are possessed with it.

God works through us according to the measure of His love in us. This treasure is put at our disposal, and we are to give an account of how we use the love of God which He has given us.

3. We are appointed as stewards in the household of God in the matter of hospitality. "Using hospitality one to another, without murmuring, ministering to each other as good stewards of the manifold grace of God." This word hospitality not only includes entertaining God's servants, but to be keenly alive to feeding the hungry, clothing the needy, caring for the sick, looking after orphans, the giving of money, and all earthly goods for the help of others. Thousands of Christians are wishing they had more money that they might give something to others, when the fact is very few of them give the small amounts which they could give, and which is the

Lord's portion, if they would pay Him His tenth. The man who will not give the Lord's portion out of his scanty means, would never give the Lord's portion if he had his millions, for it is a stern fact that the more money people have the less liberal they get, and the harder it is to give the Lord His tenth. The Bible tells us there is only one special grace which a man needs in order to be a steward, and that is faithfulness, perfect fidelity, and Jesus says faithfulness is proved by little things, and he who is faithful in that which is least will be faithful in that which is much. God is watching us to see if we are faithful in little things. The child who earns ten cents, and from his little heart will give one cent to God, and do it faithfully as unto God, will get exactly the same reward that a man would get who made \$10,000,000 and gave \$1,000,000, although out of such a large sum the millionaire should give enormously more than the tenth. It is hard to get Christian people to love God and serve Him faithfully in temporal matters, such as in doing good to the bodies of their fellow creatures. And then of all amounts which are given in the way of hospitality, only a small amount is given out of the love for God, and in the direction where the Spirit would lead, if He were

consulted. In a battle 99 per cent. of the gunpowder which is used accomplishes nothing, except smoke and noise. Very little of the powder used accomplishes the purpose of conquering the enemy. This is so in the religious world, and probably not over one dollar in a hundred that is professedly given to the Lord accomplishes anything for the spread of real salvation, or evangelizing the heathen, or the relief of the sick, or the poor. So much is wasted on proud church buildings, on religious display, on useless machinery, that only a little of the financial powder drives a bullet to the mark, in the casting out of demons, or the real help of some human soul, or body. There will be no need for money in Heaven, for in the glorified state faith will take the place of money, and every person's wealth in Heaven will consist in his faith. But in this life, money, which represents all material wealth, is a sacred trust, and by using it for spiritual ends and the glory of God, it becomes linked in as a factor in the moral universe. The eggshell is left behind when the eagle soars in the sky, and yet at one time that shell was a great factor in the eagle's life. In like manner, although the soul soaring to Paradise will leave earthly wealth behind, yet while we are on the earth, it is a shell,

which can be made the instrument of great blessing to the poor, the sick, and the souls of men. Jesus tells us to make money our friend by using it in the saving of souls, and then when we fail on the earth, these souls saved through our gifts will welcome us to everlasting habitation. Thus we are stewards of material treasures for the glory of God.

4. Another treasure put in our hands as stewards of grace is that of the inspired Scriptures. Right in connection with being good stewards, the Apostle tells us if any man speak, let him speak according to the oracles of God; and the New Version renders it, that we are to speak as if we ourselves were the oracles of God, that is, to regard our speech as giving forth the inspired Word which God has given us. What a sacred honor to hear God speaking in us by the still small voice of the Holy Spirit, and then for us to pronounce His words out loud for others to hear. This is the thought in our speaking as the oracles of God. This earth contains no greater treasure than the Word of God, for it is the fountain of all good law and government, the source of all true morals, and heart life, the standard of holiness, the fountain of culture, wisdom, salvation for nations or individuals, the light for all youth, the solace in

trouble and old age, it is in every way what God would be, were He perfectly apprehended and loved.

Nations have risen or fallen according as they were good stewards of the Bible. God entrusted His Word for fifteen hundred years to the one nation of Israel, and had they been true to that Word, they would have forever been the benefactors, the ministers of the human race. When they would not be good stewards of that treasure, they were scattered through all the earth. God allowed the Romish Church to be entrusted with His Bible, and they would not publish it, but in its place propagated superstition, worship of saints, counting beads, and every form of corruption, and are left in their blindness to be destroyed with fire in the coming Judgment. The English nation has attained its great power only because it gave the world the English Bible, and with all the sins of that nation, God has given it its prestige on account of the maintenance of the Bible. This same truth applies to churches, to congregations, to individuals. The Word of God is really divine salt, and the only preserver from corruption. David said, "Thy Word have I hid in my heart, that I might not sin against Thee." This Word is to be saturated in our very nature,

pervade our thoughts, warm our affections, guide our business, mould our conversation, and be the rock on which we stand. Many years ago I was thinking one day while on a sick bed, what good I could accomplish if I had the millions that some have, and the Holy Spirit spoke in my heart, saying, "I have given you My Word, and insight into the Holy Bible, as great in the spiritual world as the rich man's millions are in the material world, and what I ask is that you be a steward of giving out My Word, expounding it, preaching it, praying, it, writing it, for My Word is pure gold, which will last when all earthly wealth is destroyed." Do we appreciate that God entrusts us with His Word, and that we are to handle it, not deceitfully, or selfishly, or in a merely intellectual way, but as a divine treasure, handed down to us from Heaven? These are some of the main treasures which God has entrusted to our hearts and heads and hands, and if we are faithful as stewards in the using of this wealth, great will be our reward when Jesus comes.

CHAPTER X.

PARTNERS WITH JESUS.

There are several expressions in Scripture which indicate the manifold ways in which we can have partnership with Christ. Of course by regeneration, and the renewing of the Holy Spirit, we partake of His life, His holiness and His character, but there are other things in which we partake with Him.

I. We are partakers with Christ in the preaching of His Word. In the case of the Apostles, they shared with Christ the honor of being inspired and writing out the Scriptures. We are told in Hebrews that Jesus first began the preaching of the Gospel, and that it was confirmed or finished by those who heard Christ, and that God bore witness to their teaching and preaching by the gift of the Holy Spirit. Christ did not preach all of the Gospel, but left many things for His Apostles to write out in the Acts and the Epistles and the Revelation, and these words of

His Apostles are as perfectly inspired and form a part of the divine Scriptures, just as truly as the words spoken by our Savior. Some people have printed the New Testament putting the words of Christ in red ink and the other words of Scripture in black ink, as if to make the impression that the words of the Apostles are not equally inspired with the words of Jesus. There is no such difference between the divine authority of the inspired Scriptures, for our Lord took the Apostles into partnership with Himself in finishing out all the words that make up the inspired Bible. And then all of us who will can be partners with Christ in the preaching of His Word. Of course God in a special way calls men to preach the Gospel, to expound His truth according to the various gifts which He bestows, and in this way they share with Christ the glorious work of communicating divine truth from God to the souls of men.

2. We are partners with Christ in having the Word of God fulfilled in us. Jesus was a target of all ancient prophecy, and as a thousand arrows may be shot at one target, so all the old Scriptures were aimed at Christ, and in Him were accomplished hundreds of things that were foretold. Not less than twenty-five prophecies from the

Old Testament were fulfilled in Christ the last twenty-four hours of His earthly life, and fulfilled with the most perfect precision. But true believers are to share with Christ in having most of those same prophecies fulfilled in them according to their measure. As Jesus was the embodiment of the personality of the eternal Word of God, so we Christians are to be the embodiment of the written Word of God, and to have those words wrought out in us by the power of the Holy Ghost.

3. We are partners with Christ in suffering. Of course there are two kinds of suffering in our Christian lives, for we suffer on account of our failures, our backslidings, our ignorance and various faults, but apart from this species of suffering we are partakers with Christ in suffering because we are Christians and because we belong to Christ. We must share in our proportion all the enmity that Satan and evil spirits have against Christ, and we must bear our part of all the hatred that the world has against holiness. There are countless trials which come to us because we go against sinful nature, against the old Adam, and against the world. And every affliction we have which comes to us because of

our following Christ is put down to our credit as in union with the Lord.

There is a remarkable passage in the first chapter of Colossians, where Paul says that in his sufferings for Christ he filled up the affliction which Christ left behind for His Church to suffer. While it is true that in the death of Jesus He made a complete atonement, yet in His sufferings He did not take them all, but left a portion behind for His saints to endure that they might thereby be one with Him in all things. Jesus did not carry His cross all the way to Calvary, but allowed another man to carry it for Him part of the way, and we may be sure that man has a high place in Heaven.

Christ suffered on the cross six hours, and then died a great deal sooner than the people expected. If a crucified man did not die under seven hours, after that in cases of emergency the Roman authorities could kill him by other means. Hence when they came to the two thieves who were still living at sundown, they broke their legs to hasten their death, but when they came to Jesus they found He was dead already, and so they broke not His legs, but the Roman soldier pierced His side with a spear, to make His death absolutely certain. When these acts were told to Pi-

late he marveled that Christ had died so soon.

Thus we see that Jesus suffered six hours, and left the seventh hour for His followers to fill up in suffering, which harmonizes with Paul's expression that he filled up the measure of the afflictions of Christ which were left behind. In this way our Lord permits His saints to become one with Himself in sharing His afflictions, for there is no oneness like that which comes through mutual suffering and death.

4. We are partners with Christ in His royalty and are to reign with Him over earth in the coming ages. Thus union with Christ in reigning with Him is a direct outcome of partnership in suffering, for the Apostle says if we suffer with Him we shall also reign with Him. David declared that the saints of the Lord are to be princes in all the earth. (Psa. 45.) Jesus says the overcomers are to have authority over the nations and rule them, or more accurately, shepherdize them, with a rod of iron. This partnership in royalty is not a metaphor, but is to be a glorious reality. Some say that the saints are to reign without subjects, but this is a contradiction, for no one can reign as a prince without having subjects under him, and the Scriptures declare that the Church of the Firstborn, which rises in the first

resurrection, shall sit on thrones and reign with Christ a thousand years over the nations on the earth, and then in the new heavens and new earth it is to reign over the nations that shall be born in the ongoing ages of the new earth. As Christ is the chief Shepherd, so His true ministers are the under shepherds, and as Christ is the King appointed of the Father, so those who are one with Him in spirit are to be His princes, participating in His administration over His creatures of the lower orders and over the nations who do not take rank with the glorified saints in the first resurrection.

5. The righteous are partakers with Christ in the inheritance of all the property which is given to Him of the Father. We are heirs of God, and joint heirs with Christ, to an inheritance incorruptible and undefiled and that fadeth not away. Here are three glorious attributes of the inheritance. It is incorruptible—that is, can never die or decay. It is undefiled—that is, perfectly pure, and can never be polluted with sin. And it fadeth not away—that is, exists in eternal youth and freshness and can never get old or stale, but is always in immortal youth. The Father has made Christ His only heir, and given to Him all the wealth of the universe, material,

intellectual, and spiritual, with every possible good that can be known by angels or men, and all this wealth is to be shared in ownership by those who are crucified with Christ, and baptized into His Spirit, and share with Him His lowly life of love and obedience. Our rank in the coming ages will be in proportion to how much we share of the life and sufferings of Christ in this present world.

CHAPTER XI.

THE HAND ON THE THRONE.

The Lord places great significance on the incident recorded in Exodus 17, where Joshua with a chosen company of soldiers went out to fight Amalek, while Moses with Aaron and Hur went up on the hilltop to spend the time in prayer, and Aaron and Hur held up the hands of Moses that his prayers might prevail. God told Moses he should write a memorial of that battle, that it might be remembered through all generations, and the very fact of such a memorial stamps it with great significance as not only a historical event, but as prophetic of things to come.

At the conclusion of the day's warfare, Moses built an altar and called it Jehovah-nissi, that is, the Lord our banner, because the Lord had sworn He would have war with Amalek from generation to generation. But in the margin we read, Because of the hand that was on the throne, that is, because the hands of Moses were held up

in prayer, and those hands were laid on the throne of Jehovah and prevailed with God in getting the victory. Because of the importance of this event we ought to look into the items which are suggested in the account.

Amalek was the grandson of Esau, and hence they were cousins to the Israelites, and should have befriended them in their march to Canaan, but on the other hand they did all they could to hinder the Israelites, and made an attack on them to drive them back into Egypt. The Israelites had three great sets of enemies: the Egyptians, corresponding to the world; the Amalekites in the wilderness, corresponding with the flesh; and the giants in Canaan, corresponding with demons and Satan. These are the classes of enemies that we Christians have to oppose. The world attacks us in our bodies and outward social life; and the flesh attacks us in our feelings and sympathies; and Satan attacks us in our faith and conscience and spiritual nature.

In a general sense, we must fight the great battle with the world in the time of repentance, and we must fight the battle with the flesh after our conversion, and we must fight with evil spirits after we are sanctified, or as Paul says, in the high or heavenly places.

In the next place, it was not the Israelites that made the attack on Amalek, but Amalek made the attack on the Israelites, and from this we learn that it is the fleshly nature, the carnal mind, which attacks the spiritual life, to hinder its progress to complete holiness. There is something in the carnal nature which forever opposes heart purity and complete devotion to all the will of God, and for this reason God declares war with all the carnal desires of the heart, and there must be no let up till every evil disposition, every sinful desire, every feverish, fleshly longing is purged away, and the entire soul can settle down into perfect peace and holy love.

In the next place, Moses told Joshua to choose out a special company of brave and faithful men to fight Amalek. Here is a hint that it is the chosen ones of God, the true, elect souls, who set themselves with full purpose of heart to extirpate all evil, and gain complete victory in love and knowledge of God. There is another hint that we must put our choice, our perfect will power, into this matter of extirpating all of the fleshly Amalek. We never can be any better than we choose to be. God watches the things we deliberately choose, and the Holy Spirit seizes hold upon us to co-operate with us in that degree in which

we choose complete holiness, the fulness of Christ, and all the purposes of God.

The next item in the incident is the rod of God, which Moses held up toward Heaven while he prayed. That rod had been the instrument of many wonderful miracles; it was a visible emblem of the Word of God, and we are to hold before the Lord His own words, and plead the accomplishment of those words with unflagging fidelity, as Moses held up the rod.

The next item in the history is the most significant, that when Moses held his hands up, God recognized that the hands of a man were laid on His throne, and because of that the victory was gained, and a decree was issued for the complete destruction of the Amalekites. When Moses was commanded to make the altar for the tabernacle, he was told to put horns on the four corners, and in times of great distress people would rush into the tabernacle and lay hold upon the horns of the altar, which was recognized as man's ultimate appeal for divine protection and deliverance.

When Jesus ascended to the right hand of God, He put His human hands on the throne of almighty power, and it is because the hands of the man Christ Jesus are on the throne that His prayer prevails, and through Him we lift up our

hands and place them on the same throne, that we may prevail against all our enemies. You see, in reality the only enemy that can really hurt us is that enemy which prevents our holiness, which hinders our union with God, for if our hearts are perfectly pure, and we maintain oneness with Christ, then there is no other enemy in all the universe that can really hurt us.

Now you see the Amalekites, being fleshly cousins of the Israelites, and representing the enemies in the flesh, are the very things that hinder our heart holiness, and so if we prevail over all these fleshly evils, then we will be victorious over all other things. This warfare between Amalek and Israel broke out again years later, and God commanded King Saul to utterly destroy all the Amalekites, and because he failed to do so, through a compromising spirit, he lost his kingdom and his life and his soul. Complete victory over all things depends on our victory over ourselves, our own tempers, our desires, our propensities, and when we, like Moses, lift up our hands and through Jesus lay them on the throne of grace, it is then we gain the day, and all other difficulties will in due time be surmounted. There is a world of encouragement hid away in this marginal reading

that the Amalekites were conquered because the hands of a man were upon the throne.

CHAPTER XII.

COMPANIONSHIP OF CHARACTER.

The highest of all companionship is that of kindred minds and of characters that partake of the same virtues and graces and spiritual tastes. Jesus found a centurion that requested healing for his servant, and when Jesus offered to go to the man's house and heal the invalid, the centurion responded, "I am not worthy for Thee to enter my house; but speak the word only, and my servant will be healed." Then Jesus said He had not found such faith anywhere among the people of Israel, and then said that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of Heaven. (Matt. 8: 11.) The reason for this word was because here was a Gentile, an officer in the Roman army, and yet in his spirit he had the same kind of faith that Abraham had, and was more truly kindred to the patri-

arch in his moral and spiritual character than were the descendants of Abraham. The words also contain a prophecy that the time is coming at the end of the age, when there will be a great banquet of the saints of all the ages, when they shall sit down with their Lord and partake of the great feast at the end of the harvest, and when those who are kindred spirits with Christ and the patriarchs and prophets and apostles will be assembled in companies of holy fellowship, according to their spiritual relationship.

Abraham is a special sample of great faith. And hence all those who are his type of faith will have special fellowship with him, regardless of their race or nationality, or of their time of life in the world's history. Faith is that which generates or begets all the Christian graces, for out of faith comes love, and obedience, and peace, and all the fruit of the Spirit. Just as truly as it is written that Abraham begat Isaac, so it can be written that faith begets sonship and peace with God. Abraham was an emigrant, and left his father's house at the call of God to go into a new country, not knowing whither he went. And this is a picture of true faith. It leaves the old past, and travels with God and His Word into new scenes, and new experiences, without

knowing what the end may be, or without understanding all the details of the journey. It keeps its eye on the Lord, and relies on His guidance through all the changing scenes, and trusts Him for all the results at the end of the way. Those who have true faith will find themselves companions of each other in all those things which make up a life of trust.

In a special way Isaac sets forth the life of sonship, and is perhaps the most perfect embodiment of ideal sonship to be found in the Scriptures, next to that of Jesus, of whom he was a most beautiful type. As a son he was perfectly submissive and obedient to his father, even to the point of death, and being willing to be offered up in sacrifice, and also trusting his father to provide him a wife, and to arrange the details of his life. His entire history is pervaded with the one great, beautiful thought and spirit of sonship. He never had a break with his father, but manifested the most perfect obedience, and proved himself worthy to be the true heir, and inherited all his father's property. In all these points he sets forth a type of the sonship of Christ to His Heavenly Father. Those who have in them that beautiful spirit of filial love to God, that obedient affection of sons of God, will find most perfect

companionship with Isaac in the coming kingdom, when all character will be adjusted in most perfect union and relationship.

Jacob in a very special way sets forth the life of service. This trait is mentioned by one of the prophets, when he speaks of Jacob as going into Syria, and serving for a wife, and for his sheep. The faithfulness of his service to Laban, his father-in-law, has a pathetic touch in it, when Laban's severity is referred to, and that he changed Jacob's wages ten times. And then his service to God after his return to Canaan, and then in the end of his life, his service under Joseph, his own son, who was virtually a king in the land of Egypt, and a type of Israel serving the Lord Jesus in the coming days. Jacob's life was more variable and contained more sharp contrasts, than the life of either Abraham or Isaac, and in this respect it sets forth the great variety of labors and experience, and the checkered fortunes in the outworking of true faith and sonship.

Abraham is faith, and Isaac is sonship, but in the joys and sorrows, the lights and shadows, the struggles and victories of Jacob, we see the outworking in the practical details of life, and in the changes of domestic relations, and the test-

ings of the graces, and the working of the faith of Abraham, and the sonship of Isaac. Thus we shall have companionship with Jacob in those things which are specially connected with a life of service. There may be less poetry and theology in the life of service, but it is that thing which puts to the highest test all true doctrine and all sentiments of the heart. It is a singular fact that the prayers of Jacob are mentioned in Scripture far more than the prayers of Abraham and Isaac. And how natural all this is in our lives, for is it not true that all real faith and loving sonship find the highest expression in prevailing prayer? And there will be our Bethels and our Peniels to mark as milestones the progress of Abraham's faith and Isaac's sweet filial devotion.

What a gathering that will be, when the saints of all ages shall meet together, in the presence of Jesus, and be arranged in various circles of companionship, and cordial ties based on an inward fitness of graces and mental and spiritual makeup. Such companionship will be far stronger than that of flesh and blood, for inasmuch as the spirit is stronger than the flesh, so in the life to come all relationship will be adjusted according to the spirit, and from all nations there will be gathered great throngs of Abrahams, Isaacs, and

Jacobs, who shall sit down together in unbroken concord and sweetest fellowship, with no misunderstanding, with no envies, or jealousies, nor criticisms, but they will be found in one harmonious whole at the Marriage Supper of the Lamb.

CHAPTER XIII.

INHERITING THE EARTH.

What can all those passages in Scripture mean, in which we read over and over again, that the righteous and the meek are going to inherit and possess the earth? We read in the 37th Psalm, that "they that wait upon the Lord shall inherit the earth," and again, that "the meek shall inherit the earth," and then that "the upright shall have an inheritance that shall be forever," and again that "those who are blest of God shall inherit the earth," and again that "when the wicked are cut off, then the righteous shall inherit the land and dwell therein forever," and again that "those who keep in the way of the Lord shall be exalted to inherit the land,"—all these promises in one Psalm, and in a great many other Psalms the same truth is expressed in a multitude of ways; that "God will give His people the heritage of the heathen," and Isaiah speaks of God's saints "inheriting the holy moun-

tain." Jesus affirms: "Blessed are the meek: for they shall inherit the earth." There are scores of such promises in Scripture, and what can they mean? It is certain that such promises have never yet been fulfilled, for the saints in all generations, instead of inheriting the earth, have mostly been poor and persecuted and defrauded, and instead of the earth being their possession it has been a grave for their bodies. All these promises put together do not refer to simply getting to Heaven, or to some ethereal residence in distant spaces, or to simply being happy in the age to come, for they refer expressly to this very earth on which we are now living; and they include something more than salvation, or resurrection, or glorification, for they affirm in every possible form of expression, a promise of "dominion" and "authority" and "possession" that is to last to the ages of the ages, and in a sense more absolute than any right, or title, or proprietorship which is now held by anyone in the world. The unholy habit of spiritualizing all such Scriptures, utterly destroys their meaning, and perverts the Word of God, and weakens Christian faith, and sows the seed of infidelity. As truly as God lives, He means in all these passages about inheriting the earth, exactly what He says.

If we want a scriptural outline, or parable, as to how these promises will come to pass, we can find it in the case of Abraham and his children.

I. God made an everlasting covenant with Abraham, that "he should be the heir of this world," and especially of the land of Canaan. We read in Genesis 17 at the time that God called Abraham to a life of perfect faith and love (some seventeen years after his obtaining the witness of justification), and at the time God changed his name from Abram to Abraham; "He made a covenant that Abraham should be the father of a multitude of nations, and that from him should come a race of beings, and that to him and his seed, He would give the land wherein he was a stranger, for an everlasting possession." St. Paul in the 4th of Romans, commenting on that Scripture, says that "God promised that Abraham shoud be the heir of the world." Yet Abraham died without owning a foot of earth except the spot he purchased for a grave, and his children for several generations passed away without owning a foot of this world. God cannot lie, and the Scriptures cannot be broken, so there must come a day when Abraham and his righteous children, those who are of the faith of Abra-

ham, as stated by St. Paul, will rise from the dead, and enter upon the inheritance of Canaan, and of the whole earth according to God's immutable promises.

2. We can trace out a parable of this inheritance of Abraham and his faithful children as applied to God's true saints, the Church of the Firstborn, and their possession of the world in the coming age. Abraham was a stranger in the land of Canaan, and so the true children of God are now strangers and pilgrims in this world, most of them being too poor to own a temporary home or a burying-place. When Abraham lived in Canaan, it was held in possession by the ungodly heathen, people who hated God, and despised Abraham's faith, which is exactly the case still. God assured Abraham that all that land, with its treasures, should be his and his children's; and God still assures the meek followers of Jesus that the wicked are to be dispossessed of every atom of this earth, and all its fulness shall be given to the blessed Jesus and His spiritual followers, who have the faith of Abraham.

3. The children of Abraham went down into Egypt, which was a sort of national graveyard, for Egypt is a type not only of sin, but of the darkness of the grave. In like manner for many

slow-paced centuries, the saints of God have been dying, and their bodies going down into the grave and mingling with the very dust, which God has promised shall blossom with beauty and everlasting verdure, and be their inheritance in the ages to come.

4. God told Abraham that the Ammonites and other nations living in Canaan had not yet filled their cup with iniquity, and though they were very bad when Abraham sojourned among them, yet during the three hundred years that Abraham's children were in Egypt the wicked nation grew worse and worse, every principle of sin working itself out to its horrible fruitage, until their corruption was so mature that in the days of Joshua God declared the land vomited out its inhabitants, as if the very earth became nauseous of its population. This is all to be repeated again on a world-wide scale. While the saints are constantly being taken from the earth, the wickedness of the nations and the rejection of the Son of God and His Gospel grow more criminal, more God-insulting as the years go by, and every principle of iniquity is rapidly pushing itself to maturity, and just as soon as those who have the faith of Abraham are taken out of the world, every principle of sin in the human race will rush

rapidly to its last fruitage; the antichrist will be manifested; the world will stagger as a drunken man with the intoxication of wickedness: the various worldly sectarian denominations that are left in the tribulation period will be vomited out of Christ's mouth, as He positively affirms; and the cup of iniquity for the human race will be full, and as the land of Canaan vomited out its inhabitants at the coming of Joshua, so the whole earth, according to the prophecy in Revelation, will be shaken by a great earthquake, such as never has been known in all history; the battle of Armageddon will transpire, and "the wicked shall be cut off," and cease to own this world or govern it any more, for God declares that "the evildoer shall be cut off and the place of the wicked shall not be found; but those that wait upon the Lord, they shall inherit the earth." (Ps. 37:9-11.)

5. We have a striking type of the first resurrection in this parable of Abraham and his children, in the fact that Jacob, though he died in Egypt, was brought up and buried in the land of Canaan with Abraham and Isaac, and also in the fact that Joseph died and was embalmed in Egypt, yet his bones were brought up with the Israelites when they left that country. These

things are not without significance, for they form a part of the "all Scripture which is by inspiration of God, and profitable for doctrine." Thus the saints of God are to be raised from the Egyptian grave and come up into their full inheritance.

6. When Moses led the Israelites out of Egypt, they were formed into a portable city, and organized into an army of invincible heroes for the conquest of Canaan. Thus, when Jesus comes and raises out from among the dead the Church of the Firstborn, those who have like faith with Abraham and Jacob and Joseph, He will form them into a portable city, a white-horsed army for the overthrow of antichrist, and the conquest of the world, like Gideon's band, and like the army under Deborah, that overthrew Sisera and his hosts.

7. The conquest of Canaan, and the giving of it to the twelve tribes, as an inheritance, by Joshua, is a prophetic, historic type of the overthrow of all sinners at the close of the tribulation, and the giving of the world into the possession of the meek and patient ones who have for so many generations waited for their inheritance.

To say that the promise God made to Abraham about inheriting Canaan, and being the heir

of the world, has been fulfilled in the little time that the Israelites reigned in Canaan, is to belittle the Word of God, minify the promises and mock the faith of God's saints through all the ages. The possession of Canaan by the Hebrews, at the best, is but a faint type of the inheritance of the whole earth by the saints of the Lord. On that memorable day when the sun and moon stood still, and Joshua and his soldiers utterly discomfited the five confederated kings of Canaan, "it came to pass when they brought out those five kings from their hiding place, that Joshua called for the captain of the men of war which went with him, and said, Come near, put your feet upon the necks of these kings," and they did so. Now mark the prophetic words of the Holy Ghost: "And Joshua said unto them, Fear not, nor be dismayed, for thus shall the Lord do to all your enemies against whom ye fight." (Josh. 10:25.) The day is coming of which that memorable day was a type, for that day when the sun stood still marked the great transition of the proprietorship of the land of Canaan from the haters of the Lord to the possession of God's people, and a similar day with similar world-wide results is speedily approaching. Isaiah saw this in vision when he swept his harp and said: "The

oppressor hath ceased, the Lord hath broken the staff of the wicked and the scepter of the rulers, and smitten with wrath all that ruled the nations in anger, and hath made the whole earth to be at rest and in quietness, and caused it to break forth into singing, for the extortioner is at an end, the oppressor is consumed out of the land, and in mercy the throne is established; and the Lord shall sit upon it in truth in the tabernacle of David, judging and seeking judgment and hasting righteousness." (Isa. 14: 4-7; 6: 4, 5.)

CHAPTER XIV.

THE SECOND CROWNING OF DAVID.

As Moses was a type of Christ in his prophetic office, and Melchizedec a type of his priestly office, so David was a type of Christ in his kingly office.

The office of Jesus as a king is the ultimate and crowning office, in which the priestly and prophetic offices are absorbed. Jesus in His earthly life was pre-eminently our Prophet, and in His presence at the right hand of the Father during this age He is pre-eminently our Priest, and at His second coming, and through the coming age, He will be pre-eminently our King.

While all these offices co-exist in Jesus, yet each office has its period of special manifestation. Christ is compared to David in the Scriptures more than to all other human characters put together. Because David fought his way through such difficulties to a kingdom, and was the founder of the theocracy, he is not only a type

of King Jesus, but Christ according to the flesh is heir to David's theocratic throne. And though that theocratic throne, according to Hosea 3:4, 5, is now in its eclipse, it will in the last days, or coming age, be set up again in Jerusalem as emphatically the throne of the Son of man and the restored throne of David.

If we look at the prophetic type of the reign of David and Solomon together, then the reign of David represents the sufferings and long conflicts that Christ had to win His kingdom, and Solomon's reign represents the glorious issue of that kingdom in a reign of unparalleled peace and prosperity over all the earth. But when we consider the reign of David alone in its prophetic relation to Jesus, it is very significant to study the two crownings of David, which are full of instruction, both to the individual believer and to Christ's Church as a body. In the fifth chapter of 2 Samuel we have an account of the second coronation of David. The reign of Saul is a type of the law, or the legal dispensation, filled with the weakness of the flesh, and ending in suicide; for when the Jews killed Jesus, it was national and dispensational suicide. Now notice the exact correspondence of David and Jesus.

On the death of Saul, David was crowned

king in Hebron, over his own family tribe of Judah. After David's great lamentation over the fall of Saul and Jonathan in 2 Samuel first chapter, which corresponds with the weeping of Jesus over Jerusalem at the downfall of that nation, David was told by the Lord to go up to Hebron, "and the men of the tribe of Judah anointed David king over the house of Judah in Hebron." This typifies the humiliation and ascension of our Savior to the right hand of God the Father, where He was crowned king over His special tribe of believers, and at which time He united the offices of Savior and Prince, for we are expressly told in Acts 5:31, that "God exalted Jesus to His right hand, to be a Prince and a Savior, for to give repentance and forgiveness to His people."

Hence no one in this present age recognizes the absolute authority of Jesus, except His own people, as Judah was the only tribe that recognized David as king. Then there followed a long seven years' war between the house of David and the house of Saul, each one contending for the entire kingdom; but upon the death of Ish-bosheth, David was made king over all the twelve tribes. This conflict typifies that which is now going on between the house of Jesus and the

house of old Adam. The name "Ish-bosheth" means a "man of shame," and while he personally was not such a bad man, yet because of his opposition to David he is a type of the great world-wide antichrist movement which may head up in the great tribulation, and after his downfall, then Jesus, who has been reigning over His own saints as His tribe of Judah, will appear as the glorious Son of man, the fully manifested heir to David's throne, and be crowned the second time as King over all the tribes of the earth. "Then came all the tribes of Israel to David, unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh. Also in time, when Saul was king over us, thou wast he that leddest out and broughtest in Israel, and the Lord said to thee, Thou shalt feed My people Israel, and thou shalt be a captain over Israel." Jesus is now king of saints. (Rev. 7: 10.) But when He takes His theocratic throne, mark you, not the Father's throne, but His own throne as Son of man, He will then be King of nations, over all the earth, a *bona fide* King, and recognized as King, for all voices will unite, saying, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ." (Rev. 11: 15.)

Then the division between nations shall cease,

then the Hebrew people will be restored to nationality, according to a score of prophecies, and just as David's own tribe of Judah was the leading tribe of all the twelve, so the Hebrew people, which are Christ's own family according to the flesh, will be again grafted into the olive tree, according to Paul, and be the leading nation on earth during the Millennial Age.

This is distinctly prophesied in Ezekiel 37: 15-28, in which we are told that the divisions of Israel shall be destroyed, and they shall be one nation, and David, that is Christ, as David, shall be king over them, and be their Prince forever, and all the nations which are now heathen shall recognize the leadership of Israel.

When the twelve tribes crowned David as their king they confessed that during all the previous years David had been their benefactor more than Saul. So in Christ's theocratic reign, all the nations will confess that Jesus has been their best friend through all past generations. Oh, what a bright and glorious day that will be, when the beast and the false prophet are destroyed, and the antichrist hurled into the abyss, and all nations are restored to moral sanity, and poor Israel will hail their long-rejected Messiah, and all tongues and peoples will vie with each other in

praising and magnifying and crowning with everlasting honor the purest, the gentlest, and loveliest Man that ever trod this earth, as King of kings and Lord of lords!

How sweet are the words, "So all the elders of Israel came to the king to Hebron, and king David made a league with them in Hebron before the Lord, and they anointed David king over Israel." Thus the representatives of all nations will make a league with King Jesus at the opening of His millennial reign. David was thirty years old when he began to reign in Hebron at his first public anointing, and so Christ was thirty years old when He was publicly anointed with the Holy Spirit at the Jordan. David was anointed three times, first, by Samuel in his youth and in secret; secondly, he was anointed in Hebron king over Judah; and thirdly, he was anointed by the elders of all the tribes as king over the whole nation. So Jesus was privately and from His birth anointed of the Father, then publicly at the Jordan as the Savior and Prince of the Church, and He will be again anointed with glorious majesty at His second coming. These beautiful harmonies and correspondences cannot be accidental, but are woven like golden threads in the loom of prophecy.

All this has an application to our individual experiences. The great bulk of Christians have a legal period in their lives, in which they struggle to govern themselves in the energy of the flesh, which forms a King Saul dispensation. This struggle ends in utter failure. At the time we recognize our absolute failure at self-amendment, and throw ourselves on Christ alone, and are justified by simple faith alone, we then accept Jesus as our King. But though Saul, the head of our sinful life, is killed, yet his seed remains, in the form of a carnal mind, and struggles for the kingdom. Then ensues a protracted war between Christ's authority in us and the seed of Saul, or the old man. If we should study closely the wars between the house of Saul and the house of David, we should discover some startling likenesses to the conflict between grace in the believer and his unsubdued propensities. We read that "the house of David waxed stronger and stronger, and the house of Saul waxed weaker and weaker." (2 Sam. 3:1.) In like manner, the believer who clings to Jesus will find the power of grace waxing stronger and stronger, and the old self-life waxing weaker and weaker.

However, instead of this Scripture teaching gradual sanctification, it is just the opposite, for

please notice that, although the house of David waxed stronger and stronger, yet that did not of itself make him king over the twelve tribes, but there was an instantaneous death of Ish-bosheth, the man of shame, and a type of unholy desire and temper in the heart, and then an instantaneous anointing and crowning of David the second time, which fittingly typifies the instantaneous anointing of the believer with the Holy Spirit, and the enthronement of the pure, blessed royalty of Jesus over all the man—spirit, soul and body.

And as all the twelve tribes sent their elders or delegates to crown David king, so the heart sends all its affections, and the mind sends all its thoughts and perceptions, and the will sends all its choices and decisions to crown Jesus with one voice King over every part of our hitherto disobedient and refractory nature. Again, the league which the twelve tribes made with David was based on deep relationship, for they said, "We are thy bone and of thy flesh." This is exactly what the New Testament affirms of Christ and His saints, that they are the same bone and flesh. Herein lies one of the most blessed and sacred forces in the believer's sanc-

tification, namely, to discover the intimate relation between Christ and ourselves.

There are so many profound and beautiful ties between Jesus and His true believers, which are shadowed forth in the tender relationships between Adam and Eve; for Adam was in reality both father and mother to Eve, and then she was not only his child, but his sister as well, and also his wife, and also his most dutiful and obliging servant.

Now all these pathetic ties are like golden cords that bind us to our blessed Jesus, who is our Father, our Brother, our Bridegroom, our Master, Lord and King.

And when we get a clean spiritual discernment of this multiplied relationship, it breaks us into perfect abandonment to Him, and draws us like the resistless tide of a sucking whirlpool, down into the fathomless gulf of His love, where it becomes our supreme delight to yield Him absolute servitude. These blessed truths can grow on us, until they sweetly despotise our whole souls. Oh, there is no joy in creation like the joy of loving Jesus, and of loving to crouch under His blessed feet and have no choice about anything except His own. Oh, the peace, the un-

ruffled tranquility of being utterly conquered by such a Savior.

After David was crowned a second time, then there opened up a wonderful career of growth and prosperity. He then captured Jerusalem, moved his throne to that city, and the margin beautifully says that "David went going and growing." (2 Sam. 5:10.) Now all this illustrates that however much the cause of Christ may wax stronger, yet the Millennium will not come gradually, but there will be a great crisis, with an instantaneous overthrow of the opposite governments, and the instantaneous enthronement of the Heir of David over the world, and then follows the matchless growth and marvelous prosperity of the millennial kingdom.

In like manner, after the believer is instantaneously sanctified by his second crowning of Christ as his king, there follows the era of true spiritual progress, involving, it may be, blessed epochs of light and love and fire. The post-millennial view of the gradual coming of the Millennium is just as unscriptural as the gradual sanctification of the believer. In both cases there is a gradual waxing of gracious and kingdom forces, but in both instances there is a great crisis of the downfall of the opposition, and the

enthronement of the lawful Prince, followed by the Jerusalem reign, and blessed, wide-spread, and undisputed Divine authority.

CHAPTER XV.

THE CAUGHT-AWAY ONES.

Every great Bible truth is presented to us over and over again, from various standpoints, and under various emblems, and with different degrees of light, in order to reach every class of mind, and also to exhibit the truth in its setting with concomitant truths, to make it as real as possible to us. Thus the coming of the Lord is set forth in Scripture by prophecy, and parable, and analogy, to render it as clear as possible to our minds. Among the various types of Christ's return, and the events which will transpire at that time, is the escaping of Lot from Sodom. Jesus says in the seventeenth chapter of St. Luke, that "as it was in the days of Lot, even thus shall it be in the day when the Son of man is revealed." Now if we turn back to the eighteenth and nineteenth chapters of Genesis, and read the account of the destruction of Sodom, with the words of our Savior for a key, we can learn several points of instruction.

I. We gather from the history that the people of Sodom had filled the cup of their iniquity. It is a clear teaching of God's Word, that sin has a stage of fulness and ripeness just the same as grace has, and this is true whether applied to an individual, or a city, or a nation, or an organized form of religion. We learn from the prophet Ezekiel that the great sin of Sodom was fulness of bread and love of ease and pleasure, which led to the grossest forms of debauchery. The Lord said that "the cry of Sodom went up to Him." Perhaps this cry was from that of the guardian angel who for years had watched the increasing sin and hopelessness of the people. In the same way there are many nations in this world which have filled the cup of their iniquity, and in spite of the Utopian dreams of the post-millennialists, they are utterly beyond the reach of Gospel truth. These are the nations which first had the Gospel preached to them, such as Turkey, Spain, and the nations around the Mediterranean Sea. True, a few of them can be saved, but as a collective mass they have sealed their doom. And the Western nations are filling their cup much more rapidly than the old nations, and the millions of intelligent European and American people are practical heathen, and, having rejected Gospel light, are

harder in their consciences to the operations of the Holy Ghost than the savages of Central Africa. So the cup of iniquity is almost full, as in the case of Sodom.

2. When God revealed to Abraham that He was going down to Sodom, the patriarch drew near and offered that great intercessory prayer for the inhabitants of Sodom. Some have supposed that if Abraham had continued his supplication the city might have been spared. But let us remember that Abraham was moved by the Holy Ghost to offer that prayer, and it is evident that he was voicing the intercession of the Holy Spirit, and he was divinely led when to end the prayer as he was to begin it. The great thought expressed in Abraham's prayer was the worth of the righteous, and that God would not destroy the righteous with the wicked, and that He would spare the city for the righteous ones. In like manner, it would seem that just before the Lord comes down from Heaven to gather out His saints there will be a time of wonderful prayer and intercession.

3. The wickedness of the people of Sodom reached a climax when they assaulted the house of Lot in a furious mob, to commit unspeakable crimes against the guests that were entertained

in the home. This was the finishing touch to their iniquity. This is a fitting type of that heading-up of the depravity of the human race, and of the backslidden, nominal Christianity in the gigantic antichrist movement which will doubtless come to pass in the closing of this age. John and Paul both tell us that antichrist was in the world even in their day, and the antichrist element has been gathering strength all through the centuries; and Paul tells us in 2 Thessalonians that, just as soon as the hindrance is taken out of the way (and that hindrance is the presence of God's holy people in the world) the antichrist will bloom forth into full revelation. Even to-day, right in so-called Christian communities, people who have rejected the light are manifesting a bold scorn and contempt against the real Christ life, which is an index of the unlimited malice in human hearts against Jesus, and which, under appropriate conditions, will assail the most sacred things of God as the corrupt Sodomites assailed the house of Lot.

4. The angel who was entertained by Lot smote the wicked mob with blindness, so they could not find the door of the house, and thus were dispersed. In like manner the great worldwide mob of the antichrist will be smitten by the

Almighty, and the Lord shall consume him with the spirit of His mouth, and destroy him with the brightness of His coming. Every Scripture which describes the conquest of the world by Jesus, and the opening of His reign, sets it forth as a sudden, sharp, decisive conflict, and not the slow, gradual transformation by spreading of Gospel principles.

5. Lot went out and spake unto his sons-in-law, and said, "Up, get you out of this place, for the Lord will destroy this city," but he seemed as one that "mocked unto them," and of course they ridiculed him as a fanatic or a crazy man. The same truth that we are to be soon taken up from the earth out of this wicked age, and that God will soon let loose the four winds of the great tribulation on the world, is being ridiculed by formal church-members. Lot's daughters were the professed servants of God, but they married husbands in Sodom. This is a fitting type of millions to-day who are the professed servants of God, but are all intermarried with politics, and secret societies, and fashion, and worldly pleasure, and dishonesty in business, and they think the present order of things is a good enough heaven for them, and laugh to scorn the humble servants who warn them of the coming wrath.

6. Even Lot was rather slow about leaving the doomed city early next morning, and the angels laid hold upon the hand of Lot, and upon the hand of his wife, and the two daughters, and brought them forth rapidly without the city, and told them to escape to the mountains. Thus even the righteous ones in the Church to-day are rather tardy in getting filled with the Spirit, and putting on the white robe of a lowly and Christ-like mind, and it may require some extraordinary operation of God to hasten their preparation to escape the tribulation, and ascend up into the mountains of the air to meet the Lord.

7. Just as soon as Lot and his family were out of the city a sufficient distance, the Lord rained fire and brimstone out of Heaven upon Sodom, and overthrew the cities of the plains. The terrific judgments could not begin until the righteous were taken away. In like manner the saints are the salt of the earth, and when they are caught away at the coming of Jesus, then such calamities will be poured out on the nations as never have been known in the world's history. The brimstone rained on Sodom is a fitting type of the burning of gunpowder, which is made of sulphur, that will be consumed in the great world-wide war described in the twenty-fifth chapter

of Jeremiah, when the “whirlwind of desolation shall be raised up upon the coasts of the whole earth, and when the slain of the Lord shall extend from one end of the earth even unto the other end of the earth, and when so many people will be killed that the living ones will not lament for the dead, nor bury them in graves.”

8. After going a part of the way, Lot’s wife looked back, and lingered in the plain behind her husband, and she became a pillar of salt. She was ruined because her natural affections for her children and home predominated over her love for God, and over the spirit of obedience. She wanted to escape, but only half-heartedly, and she let her natural earthborn love and fleshly ties control her will. She is a type of the half-hearted Church, and carnal professors of religion, who want to serve God, and will make an effort, and go a part of the way in escaping the coming wrath, and going out to meet the Bridegroom, but who are not crucified in their hearts to sin. Vast multitudes of Christians allow the earthly affections for kinfolk and old friends, and their natural attachments to property, and home, and music, and art, and church association, and sweet old sentimental feeling, to prevent them from coming out definitely into the sanctifying baptism

of the Spirit, and into a life of separation from the world, and of the patient waiting for the coming of the Lord. How few Christians to-day understand what Christ means by saying, "Remember Lot's wife." She stands as a monument, not of wicked sinners, but of faint-hearted, unsanctified Christians, who let their natural affections keep them from going all the way in a life of holiness and of conformity to Jesus. A similar case is found in that of Orpah, who went with Naomi a part of the way from Moab toward the land of Israel, and then turned back; while Ruth represents the soul entirely devoted to God, who goes all the way, and becomes the Bride of the great Prince. Another and similar instance is found in the man who tried to get into the wedding feast without having on a wedding garment; that is, was not clothed with the blessed Holy Spirit. Another like case is found in the five foolish virgins, who represent Christians and not sinners, and who went a good ways towards a fitness for the wedding, but lacked the great essential of a pure heart filled with the oil of the Holy Spirit. In every one of these instances, as in the case of Lot's wife, there was a definite profession of giving up the world and the old life, and the going to a considerable degree in the journey of the re-

ligious life, but in every case we see the operation of natural affection dominating over the love of God, a lack of perfect heart crucifixion, which enables the soul to cut the last shore line, and launch out into the ocean with God, and go all the journey to the meeting of the Lord in His glory. In each of the foregoing points we see a prophecy of facts that are transpiring, and will all take place at no distant day. Blessed are they who lay these things to heart, and keep themselves ready to escape to the high mountains when the King shall call for His own.

CHAPTER XVI.

THE CHURCH AND THE KINGDOM.

The word "church" occurs 109 times in the New Testament, and the meaning of the word is "to hear the call of God, to come out from the world and follow Jesus."

The word "kingdom" occurs 149 times in the New Testament and the meaning of the word is "dominion," "power," "rulership," "a fixed and established authority." The two words are not at all alike in their root meaning or in their application. One of the greatest blunders among Christian teachers is to perpetually confound the Church and the kingdom as being one and the same thing, when everywhere in the Scripture they are very different, both in word and application and history.

If Bible students would notice the difference between the kingdom and the Church, it would throw a world of light on the subject of the second coming of Christ, and would make many things

plain to those who are confused on that subject.

Let us notice a few differences between the Church and the kingdom.

1. The Church, in comparison with the world, is always small, but the kingdom is referred to all through Scripture as being very large. Jesus said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." (Matt. 7: 14.) The little flock is the Church, it was a little flock in the days of Jesus and in the days of the Apostles, and down to the present day the true, spiritual Church is still a little flock compared with the nations, and will remain a little flock till Jesus comes. But at the coming of the Lord this little flock, the true Church, will all be appointed the officers and judges over the vast kingdom. They are to take the kingdom, and to judge the world, and to serve as the nobility in Christ's empire. So many read in the Scriptures about the nations serving God, and about the kings of the earth bowing down to Him, and about all kings submitting to Him, and they very ignorantly think that those Scriptures apply to the Christian Church Age, when in reality every such passage in the Bible will be found, upon examination, to apply to the time of the kingdom when God should

judge the nations and not to the time of the struggling Church.

2. The Church is always represented in the New Testament as being poor, as, for instance, Matthew 6: 19 and 19: 21, Luke 12: 33, Acts 5: 6, James 2: 5, and many other passages, but on the other hand the kingdom is never poor, but always spoken of as being rich, inheriting the wealth of the world, as in Job 27: 13-19, Isaiah 54: 11, 12, and many such passages. In the entire New Testament there is not one single promise of earthly wealth to any Christian in the Gospel Age. Every promise in the Bible concerning riches is in connection with Israel and the kingdom of David or Messiah's kingdom or the kingdom period, but not one single promise of wealth to any Christian in the world. Yet so many Christians will take the promises of riches which belong to the Kingdom Age and try to make them fit in with the Church. It is true there have always been a few real Christians that were rich, but their wealth was a gratuity on the part of God, and there is no promise of wealth made to the Church this side of the coming of Jesus.

3. The Church is always spoken of in the New Testament as being a suffering Church, persecuted, hated, bearing many trials and hard-

ships, and the Apostle said to all believers, "It is through much tribulation that we are to press our way through in order to inherit the kingdom of God." The Jews killed Jesus, the head and pattern and sample of all other Christians, and the Church is to follow Jesus by taking up its cross daily and bearing all things, enduring all things, and this is to continue down to the second coming of Christ.

On the other hand, the kingdom is exempted from suffering; it is to be an age of triumph, of victory, of dominion, of coming to Zion with songs and everlasting joy, of treading every adversary under foot, a time of laughter and gladness, when all trial is brought to an end. Scores of Scriptures could be quoted to prove these two points. The Church Age is the age of the cross, the Kingdom Age is the age for the crown. In the Church Age the world judges the saints, but in the Kingdom Age St. Paul tells us that the saints will judge the world, and yet thousands of Christians are constantly confounding these two separate things.

4. The Church is here as an actual fact in the present time and always spoken of in the Scriptures as being in the present tense, but on the other hand the kingdom is everywhere spoken

of as being about to come, or near at hand, or in the future. Jesus says, "Except a man be born again, he can not see the kingdom," but He does not say that anyone must be born again in order to see the Church. Wicked men have seen the Church ever since the day of Pentecost, but no one will rise in the first resurrection and see Jesus bringing His kingdom down upon this earth except those who have been born again in the present life. St. Paul speaks of all being prepared to meet Christ "at His appearing and kingdom," proving that the kingdom will come with His appearing. We are not taught to pray, "Thy Church come," for that is now, but we are taught to pray, "Thy kingdom come."

5. The Church is gathered out from the world, a few here and a few there, according as the people are willing to repent and receive Christ, and there is not a Christian nation or a Christian city in the whole world, and never has been, and there is not a single town in the world where they are all real Christians, and Jesus affirms that throughout the Church Age there will be divisions in families, some for Christ and some against Christ. On the other hand, the kingdom will include all nations, for it is a kingdom promise that a nation shall be born in a day, and Daniel speaks

several times of the kingdom promise that shall extend under the whole Heaven, and the saints shall have the kingdom, and all nations and tongues and peoples shall be in the kingdom, and David often speaks of the same thing; and St. John speaks of the time when the kingdoms of this world shall become the kingdom of Christ, but every such passage in the Bible is in connection with the kingdom and never in connection with the Church or the Church Age.

6. The very word Church in the original signifies a company that are called out from the world, by the voice of God, to live a separate life from the great crowd that go the broad way to ruin. But on the other hand the kingdom is to come with almighty conquering power, and Daniel says it will be like a great stone or a meteor falling from Heaven and grinding to powder the kingdoms of the world, crushing out all opposition, all wicked rulers, all false doctrine or crookedness, and filling the world with righteousness as waters fill the sea. We enter the Church by repentance and saving faith in Christ, but the kingdom will come with the resurrection of the dead saints, and the clothing of immortality, and the authority of sceptres and crowns. The Church is to come out from the world, but on the

other hand the kingdom is to conquer, subjugate and govern, which are two distinct things and belonging to two distinct dispensations.

7. The Church has ordinances and sacraments of baptism and the Lord's Supper and the Gospel ministry, which have always characterized the true Church. But when the kingdom comes there will be no more sacraments, no more Church ordinances, and no more Gospel preachers in the sense we have them now. Every time we have the Lord's Supper the Scripture says, "As oft as ye do this, ye do shew forth the Lord's death till He come," proving that the Lord's Supper points back to Calvary with one hand and points on to the second coming of Christ with the other hand. And when Jesus brings the kingdom we shall eat and drink with Him, but the Church ordinances, as such, will have terminated.

Jesus tells us that many shall come from the east and the west and sit down with Abraham, Isaac and Jacob in the kingdom, proving that the kingdom is in the future and will not come until the resurrection of the saints. In the Kingdom Age, we are told in several places, that the overcoming saints shall shepherdize the nations or rule over them, so that the work now done by the Gospel preachers will be carried forward in

a much higher form by the glorified saints who will be the rulers and the shepherdizers of the nations that will live on the earth in the next age, and those who are not killed in the great tribulation.

The Church Age is like the Israelites passing through the wilderness with no certain city, but pilgrims and strangers, with many trials and hardships, but the Kingdom Age is like the Israelites in the days of David and Solomon, in their own land with complete dominion over every adversary. The Church Age is a period of faith, but the Kingdom Age is a period of open manifestations, when the sons of God, as Paul tells us, will be openly manifested. So it will help you in your reading of the Bible to note the various differences between those things which apply to the Church in the present age, and those things which apply to the kingdom in the coming age.

CHAPTER XVII.

THE WEDDING GARMENT.

Throughout the Scriptures garments are spoken of in connection with character. There is some intrinsic connection between the character of people and the clothing that they wear.

Abominable fashions, which originate in Paris and spread all over the world, are a positive expression of the corruption and ignorance in the souls of the people who wear the clothes.

In all generations true sanctity of heart, where it has had the liberty of expressing itself in raiment, has always taken on the form of simplicity, purity and natural grace.

From the first kind of a bodily garment that Adam invented with his fig-leaves, in the Garden of Eden, right straight through the Bible and through all ages down to the time of the Marriage Supper of the Lamb in the heavens, as described in Revelation 19, there has always been the revelation of character in the garments of the wearer.

The wedding garment is described by St. John in Revelation 19:8. He says, "I heard the voice of a great multitude, like the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, let us be glad and rejoice and give honor to the Lord God; for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints."

There are three terms which are used in describing the raiment of the Bride of the Lamb. It is fine linen, and then white, or brilliant, dazzling. These terms describing the raiment exactly set forth the work of grace that had been wrought in the heart of those who make up the Bride.

In the first place, the raiment consisted of fine linen. It is significant that no wool is used in the wedding garment. Back in the Old Testament the Lord tells the Jews that if they wanted woolen garments they could have them, but they were not allowed to make their garments of wool and linen mixed together; for that mixture represented a mixed moral condition of life. Wool is an animal product and contains the natural grease

of the animal, a type of the carnal nature. You may take wool and wash it for years but you can never take the grease out of it, for just as long as there is a particle of wool there will be the oily substance of the animal fat in the fiber. And so it is impossible to purify the carnal mind though you may wash it with nitre, and train it and develop it in all sorts of ways, and during a long life-time: the carnal nature can never be subjected to the law of God, but in its very nature is enmity against God, and the only true Scripture remedy is to have it purged out, expelled, put away from the heart and life.

God was more strict with the Jewish priests, and in the Book of Ezekiel we learn that He would not only not allow the priests to wear garments mixed with wool and linen, but they were not allowed to wear any wool on their persons when they went into the tabernacle for service; but they were commanded strictly to wear linen garments.

Linen is a vegetable product and free from oily substance, and has been selected by the Holy Spirit to represent righteousness, purity, integrity, and hence to be dressed in linen was a type of righteousness of heart and life.

In the next place, the linen garment was to

be clean; washed from all earthly substance, and from all defilement, which represents the gracious work of sanctification; of the believer being cleansed from earthly mindedness, from carnal desires, from selfish dispositions; the true state of holiness in heart and in mind.

There are different kinds of righteousness, as well as different degrees of it. The word righteousness in Revelation 19: 8 is in the original in the plural number, as it is also in the plural number in the Book of Ezekiel, and we are told that the fine linen is the righteousness of the saints.

The first kind of righteousness which a believer has is that perfect merit of Christ which is imputed to the penitent believer in justification, by which the satisfaction which Christ wrought on the cross is counted over to the penitent believer, and God counts him righteous for the sake of Christ, because he believes in Christ; but it should always be kept in mind that this imputed righteousness applies only to justification, to the removal of guilt from the sinner, and every passage in the Bible that speaks of the imputation of righteousness is always in connection with justification only, and not in connection with the new birth, or with sanctification, which must be imparted.

The second kind of righteousness which the soul can have is that which is infused or imparted to the believer by the inworking of the Holy Spirit. When a sinner's guilt is taken from him, then the way is open for the Holy Spirit through the Word of God to change the heart and put in that believer real uprightness of soul; a new love, a new desire, a new life, the life of Christ, the integrity of Christ, the principle of obedience which is in Christ; so that a believer is made upright in his heart, motives and actions. This is the righteousness of Christ through faith, the kind that Paul says he wanted to have at the coming of the Lord.

The third kind of righteousness is that which the true Christian works out in his own life, in obedience, in longsuffering, in acts of mercy, in abstaining from evil, in practicing that which is good, in forgiving his enemies, in exercising charity for all men, in cultivating compassion, and the doing of all manner of good to his fellow-creatures. This is righteous living, this is the righteousness that the Apostle James emphasized in his Epistle, and says without this righteousness of living, which is a fruit of saving faith, that one's righteousness is vain.

These are the three kinds of righteousness

that are represented by the garments of fine linen which have been made clean.

The third term which is used to describe the wedding garment, is that it is white. The original word means radiant, brilliant, dazzling, not only white in itself, but of a dazzling whiteness, as if polished to the utmost degree. This implies something more than purity. The Bridehood saints must not only be those who are sanctified, but those who, after their sanctification, are put in the fire and tried with all sorts of testings, and difficulties, and hindrances, and persecutions, until their faith and hope and love have been tested, till all the dross is gone, and the quality of pure gold is manifest, and they come forth from the fire with a brilliance and a beauty upon them which the testings have only made manifest.

The beauty of holiness with which the Bride is adorned is not only a negative holiness, simply the absence of that which is sin, but it is also a positive holiness: not only purity, but a burning purity; not only love, but a burning love; not only uprightness of heart, but uprightness in the form of perseverance and patience; not only love for all mankind, but, as the Apostle expresses it, fervent love—literally, boiling love—that kind of love which is warm and tender and immense in

its extent, as well as pure in its quality. This indicates that the Bridehood saints are those who have the martyr spirit in them, and in some way are martyrs; and by possessing this martyr spirit they acquire that dazzling brightness which is manifest in the fine linen which has been pure. Hence justification is the fine linen, and sanctification is the fine linen made clean, and the whiteness or the brilliancy of the linen is the result of the martyr spirit; passing through the fire and being tested until the glory of melted gold is brought forth.

These qualities of the wedding garment are to be obtained in this life and yet there may be a sense in which the Bride of the Lamb is to make herself ready just before the marriage feast, for we read in the passage that when all the heavenly hosts praised God that the time had come for the marriage of the Lamb, that His Wife had made herself ready.

CHAPTER XVIII.

CALVARY AND BOZRAH.

Until we get the light on the pre-millennial coming of Jesus, we are constantly confounding portions of Scripture in an awkward manner, and failing to distinguish those portions which belong to the second coming with those which belong to His first coming. As a sample of this, you will find multitudes of preachers applying the sixty-third chapter of Isaiah to Christ at His first coming, and to His sufferings on the cross. Please open your Bibles and read Isaiah 63: 1-6, and notice the absurdity of applying those verses to Christ on Calvary, and see how every sentence refers to the Judgment period, the Day of Vengeance, and applies exclusively to the tribulation period, and the battle of Armageddon. Let us put down a string of contrasts between Christ on Calvary and Christ at Bozrah.

I. Calvary is at Jerusalem, in the land of Judæa, the country that belonged to the tribes of

Jacob. But Bozrah is a town in the land of Edom of Idumæa, a country southeast of the Dead Sea, about fifty miles from Jerusalem, and belonged to the Edomites, who were the children of Esau. So here we see two distinct nations, and two distinct countries. The descendants of Esau have always been antagonistic to those of Jacob. They have all of them been Mohammedans for the past thirteen centuries.

2. The city of Jerusalem, where Christ died, signifies righteousness and peace, and is forever the type of the home of God's chosen people. The word Calvary, or Golgotha, signifies a skull, the place of death and of sorrow, and it fits in with the sufferings of Jesus for the sins of the world. The word Bozrah signifies a military fortification, and fitly represents earthly warfare, men fighting with each other for revenge or for conquest. The word Edom signifies the same as the word Esau, that is, redness, like the red clay, the same as the word Adam, and represents natural humanity, the earthly man. Hence we see the absurdity of confusing the prophecies bearing on Jerusalem and on Calvary, with those on Edom and Bozrah.

3. With regard to Christ's garments referred to in this passage—on Mt. Calvary He was stripped of His garments, and they were divided

among the soldiers, and His sacred body was disgraced by the horrible cruelties of crucifixion, and hence how inconsistent to apply the "gorgeous raiment" in this passage to Christ in connection with His sacrifice on the cross at His first coming. But when Jesus returns with His glorified saints to fight the battle of Armageddon, which is to commence, according to prophecy, at Bozrah, and extend in a northwesterly direction across the Jordan, and up the valley of Samaria to Mt. Megiddo, that is Armageddon, the distance of 160 miles, which is the exact distance mentioned in the Scripture, then He will be revealed, clad in glorious apparel, marching in the greatness of His strength, and His garments like one that treadeth in the winefat. How strange it is that any one should apply these words about Christ traveling or marching as a victorious conqueror, clad in royal raiment of the most glorious kind, to the time when He was stripped and slain as a disgraceful criminal on Calvary.

4. On Mt. Calvary the blood of Jesus was sprinkled on His enemies, and their garments were spattered with His blood, but His garments were not sprinkled with blood, but preserved by the executioners. Now, in contrast, you notice

in this passage that when Jesus comes to Bozrah in His glory, to conquer His enemies, it says plainly that He will trample them in His fury, and sprinkle their blood upon His garments, and will tread on his enemies as a man treads the winepress and sprinkle the grapejuice on his clothes. On the cross it was the blood of Jesus sprinkled on His enemies, but in the Bozrah tribulation period, it will be the blood of His enemies sprinkled on His raiment.

5. On Calvary Jesus was offered as a sacrifice for the sins of the whole world, one sufficient offering for the redemption of the world. (1 Pet. 2:24.) Now in contrast with that sacrifice, we are told there will be another sacrifice of the sinners under the antichrist in the great tribulation, which will take place in Bozrah. To prove this, please read Isaiah 34, where it is said, "The indignation of the Lord shall be upon all nations, and the armies of the ungodly shall be delivered to the slaughter, and the host of Heaven shall be dissolved, and the sword of the Lord shall be bathed in Heaven, and come down upon Idumæa, and the sword of the Lord shall be filled with blood, because the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumæa." Thus we plainly see the sacrifice of

Jesus at His first coming for the sins of the world, and then the sacrifice in Bozrah of the armies of antichrist at the second coming, for the accumulated crimes against the Lamb of God through all the centuries. The one is a sacrifice of love, for Jesus prayed, "Father, forgive them, for they know not what they do" (Luke 23), but the other at Bozrah is a sacrifice to the wrath of God, for we read, "The day of vengeance is in Mine heart, and I will tread down the people in Mine anger, and make them drunk in My fury." Now the wrath of God has never been revealed to this world, except in little samples of judgments which have occurred, but according to Scripture, the day is coming when there will be an open and perfect revelation of the wrath of the Lamb, and the righteous indignation of the Almighty God for the way this world has rejected God's Son, and trampled on His sacrifice.

6. At Calvary men took God in their hands, and lifted Him up from the earth on a cross, but in contrast to this at Bozrah, the glorified Jesus as the God of judgment will take wicked men in His hands, and He will "come down" from the sky, and deal with the hosts of sin, according to righteousness. Thus being lifted up by men at His first coming, and sent down by the Father

in glory and power at His second coming, are sharply contrasted. And hence, the prophet prays for the coming down of Jesus, and says, "Oh, that Thou wouldest rend the heavens, that Thou wouldest come down, that the mountains might quake at Thy presence as when the fire burneth, and make known Thy name to Thine adversaries, and to make the nations tremble at Thy presence." (Isa. 64: 1, 2.)

7. According to Scripture, Jerusalem is to be rebuilt, and become the beauty of the whole earth, and doubtless Calvary, where Jesus died, will be made the beauty spot of this world in the age to come. For proof please read Isaiah 60: 10-21. Now notice in contrast to the rebuilding and beautifying of the place where Jesus died, that, on the other hand, Bozrah is to be a place of everlasting desolation. "For I have sworn by Myself, saith the Lord, that Bozrah shall become a desolation, a reproach, and a curse, and all the cities thereof shall be perpetual wastes." (Jer. 49: 13.) There are other Scriptures which teach that all that portion of Idumæa shall be given to salt, shall be turned into burning pitch and brimstone, and never be inhabited, and that it shall be an everlasting curse, and even in the Millennium it shall be a smouldering fire, not inhabited,

doubtless for the reason that it was the place where the armies of antichrist are to gather in their attempt to destroy Israel and fight Jehovah. The words in this passage from Isaiah 63 about being "mighty to save," refer to the saving of Israel from antichrist. There are several Scriptures where the word salvation is spoken of in connection with the second coming of Christ, for we not only have a present salvation, but a final, ultimate salvation, when we are glorified. Now you see the many contrasts between Calvary and Bozrah, and we may wonder how can it be that so many preachers will take this Scripture about Jesus coming from Bozrah, and apply it to Christ's suffering and resurrection. We need, not only in this case but in many others, to distinguish the Scriptures bearing on Christ's first coming from those relating to His second coming in the Judgment period.

CHAPTER XIX.

BIBLE TERMS FOR FUTURE STATES.

When we penetrate into the heart of Bible study, especially if we are illuminated by the Holy Spirit, we become more and more impressed with the wonderful accuracy of Bible words, and we come to see that the terms which the Holy Ghost has selected to express all truth are never hap-hazard, or used in a mere general way, and the terms for the same truth are not changed but used with great exactness. On the other hand, most all Bible readers have a habit of using various terms in a general and indifferent manner, which is the opposite to the inspired words. And then again, it is a rule that there is something in every language which is lost by translating the thoughts into some other language. As a sample of what I mean, our English words Heaven and Hell are used promiscuously to cover all the states and all the localities that may exist in the future, both of good or bad. Whereas, in the original Scrip-

tures, there are various terms to express all the states and conditions of the unseen world, and those terms are used with perfect precision, and they are never interchangeable, and are never used in a vague sense. The word "Heaven" in the Greek Testament is almost always in the plural number, in order that it may include all the specific terms which I shall mention later on. And also our word "Hell" is most always used in the English as a generic term, and in a sort of universal sense to include all the states and localities for the wicked in the future, whereas in the original Scriptures there are several different terms, no two of them used in a confused or indefinite way. Let us notice the special words by which the Holy Spirit has revealed future states with regard to the wicked, and then with regard to the righteous.

I. The word for "grave" in Scripture is always used for the place of burial of the dead body, and is never used in one single instance to indicate the abode of the soul or spirit, and yet in our English Bible there are so many places where a wrong translation has made it look as if the soul went into the grave, but God never expresses such a thought. The Hebrew word for grave is *qeber* and is the exact counterpart of

the Greek word *mnemeion* which always means the grave and is always the place for the dead body.

2. *Sheol* is the Hebrew word for the place of departed souls, and *hades* is the corresponding word in the Greek, and both of these terms are used expressly to denote the place and the state of the spirits of men after death. The word *sheol* occurs sixty-five times in the Old Testament, and in our English Bible it is translated thirty-one times by the word grave, and thirty-one times by the word Hell, showing the slipshod way of making that word mean two different things, whereas the Holy Spirit always used the word to indicate the disembodied state of the soul after death, and never does it signify the place where the dead body is buried. The word *hades* is used eleven times in the New Testament, and never once means the grave, but always the unseen state, for the word means the unseen state, or the place of human spirits after death. It is mostly translated Hell. The word *sheol* in the Old Testament is the exact counterpart of the word *hades* in the New Testament, and in every instance the words are used to indicate, not the ultimate Hell, but the place of disembodied souls, and are never used to signify the grave or the place of the dead

body, but of the soul. In the next place these places, *sheol* and *hades*, are always spoken of as down inside the earth, and never as up toward Heaven. You can prove this by turning in a concordance to the word *down*. In the next place *hades* is never spoken of as the place where Satan or demons or fallen angels are, for in every instance other terms are used to indicate the locality of demons or fallen angels, but *hades* is the place for souls separated from their bodies, which is not the state of fallen angels, for they have no material bodies to be separated from. In the next place the word *hades* is used to indicate the state and locality of both righteous and wicked souls up to the time of the resurrection of Jesus. The Scriptures describe in the Old Testament that both the righteous and the wicked went down into *sheol*, and that there was a division or a gulf separating the good from the bad, but Jesus tells us that the souls of the departed could talk across that gulf, for Abraham and the dead rich man held a conversation across that gulf. When Jesus arose from the dead, or, as Paul says, from the depths of the earth, He opened the gates of *hades* and lifted all the souls of the righteous, and when He ascended took them up into the heavens. When Jesus said that the gates of Hell

should not prevail against His Church, He used the word *hades*, and simply stated that the doors or gates of *hades* which had closed npon all the departed saints in the old dispensation, would have no such power in the new dispensation, for those who composed His Church would no longer at death go down into *hades*, but into an upper locality where the gates of paradise would receive them instead of the gates of *hades* as in the past. And then when Paul exclaimed, "O grave, where is thy victory?" as in our version, the word is *hades*, and Paul said, "O *hades*, where is thy victory?" Now it is a fact that Paul's body is still in the grave, and the grave has had the victory over Paul's body for nearly two thousand years, but his soul never went down into *hades* at his death, but up to Paradise, and hence *hades* has never had the victory over the departed spirit of any Christian since the resurrection of Christ. There are so many similar Scriptures that would be perfectly clear if the words that indicate future states had been accurately rendered.

3. The next term to be considered is that of *Abaddon* in the Old Testament, or *abyss* in the New Testament, and which is sometimes translated the *bottomless pit*, and sometimes by the

word *deep*. This word *abyss* is used nine times in the New Testament, and in every single instance it is the place for demons or Satan or fallen spirits, but is never once the place for the souls of men. See how precise the Holy Spirit has made the Bible. Just as *hades* is never once used as the place for demons, but only for the souls of men, so *abyss* is never used for the souls of men, but for other ranks of wicked spirits. Just before the Millennium Satan will be bound and cast into the *abyss*, and doubtless with him all the countless demons that now torment the sons of men. (Rev. 20:1-4.) Satan has not yet gone into the *abyss*, for he now goes about as a roaring lion, and is the prince of power of the air, but he will be shut up in the *abyss* for a thousand years during the Millennium. In Luke 8:26 where our English Bible says the demons besought Christ not to judge them before the time, or cast them into the deep, most people think the word deep means Lake Gennesaret, but the Greek word is *abyss*, and these demons, knowing that the time is coming when they with Satan will be chained in the *abyss*, cried out that Jesus would not send them there before the time. There is another class of evil spirits called fallen angels, who are not called

demons, and Peter says that these fallen angels are at the present time reserved in chains in a place called *Tartarus*, until the last Judgment. (2 Pet. 2:4.) Hence, there is no Scripture to prove that the souls of wicked men and demons are put in the same place until the last Judgment.

4. Now we come to the Bible terms which are always used for the last Hell—that ultimate and endless place of all the wicked of all worlds and of all ages. The word *Tophet* is used in the Old Testament, and the word *Gehenna* is used in the New Testament, to indicate the ultimate place of the wicked. In both instances the word signifies a place of perpetual burning and is rendered the “lake of fire,” “Hell,” and “perdition.” Whenever Jesus spoke of Hell as the place of endless punishment, He always used the word *Gehenna*,—*Gehenna* fire. Now according to Scripture no creature in the universe has ever yet been cast into *Gehenna* fire, and the first ones to endure these awful flames are the beast, who is the antichrist, and the false prophet, who are to be seized alive and cast into the lake of fire. (See latter part of Revelation 19.) And then, after the Millennium, Satan is to be cast into the same lake of fire, where the beast and the false prophet have spent a thousand years, and then

it is said that all the wicked dead are raised, and death and hell, that is the grave, give up the dead bodies, and *hades* gives up the dead souls, and they are cast with Satan and his angels into the lake of fire, which is the second death.

These are the terms that indicate the conditions and locations of all the wicked in the future state.

Let us in the next place look at those terms in Scripture which are especially used to indicate the condition and localities of the righteous in the future.

1. We have already spoken of the fact that the word *sheol* in the Old Testament is used for the place in the underworld of the departed, the righteous occupying the blessed side in that land of shadows. Another term is that of "Abraham's bosom," which was a favorite thought with all godly Israelites. As Abraham was a shepherd, and would gather his sick and tired lambs into his bosom and carry them to the fold, so for a righteous Israelite at death to go where Abraham was, expressed most beautifully the hope of the pious Jew that he might be with Father Abraham until the coming of their Messiah. God told Abraham that when he died, "Thou

shalt go to thy fathers in peace, thou shalt be buried in a good old age." (Gen. 15: 15.)

Here are two facts—with regard to his body, he should be buried in a good old age; and with regard to his spirit, he should go to his fathers in peace. And then it is said of the death of Isaac, that Isaac gave up the ghost, and died, and was gathered unto his people. (Gen. 35: 29.) Here are two facts, first he gave up the ghost, his spirit left the body, and then that spirit, with all its powers, was gathered to his fathers, to the companionship of Abraham and the other righteous dead, exactly as was the case with Lazarus, who was carried by the angels, after he died, to Abraham's bosom, or companionship. There are scores of passages of similar character that could be cited, and they all prove that, even in the Old Testament, the souls of the righteous dead were in a state of consciousness, intelligence, love, and peace, and companionship, quietly resting, for the coming of the Messiah to open to them a higher and brighter state of companionship.

2. The word *Paradise* is the next term indicating the future state of the righteous dead. This word *Paradise* is a Persian word, and was brought from Persia into Greece during the wars

of Alexander the Great, and at once was adopted as a Greek word. The term signifies a park or flower garden, where scholars used to meet to study and converse, a place of rest and quiet meditation. This word was used by the Jews to indicate the blessed future of the pious dead between death and the resurrection, and our Lord simply accepted the word as He did other words, and used it in the same sense that the pious Jews did, and told the dying thief that he would be with Him that day in *Paradise*. (Luke 23:43.)

Many years later St. Paul used the word *Paradise* in the same sense, to indicate the place and state where the saints of God were resting and waiting until the time of their resurrection. The whole account is given in 2 Corinthians 12, in which he refers to the time he was stoned at Lystra, and left for dead, and at that time his spirit was caught up to *Paradise*, and he saw and heard things which it was not possible to relate or make intelligible to the people down here on the earth. We are not told anywhere about angels being in *Paradise*, though they may be there, but the term is especially used to indicate the state of the righteous dead. It would seem that as *hades* is, in the present age, the special place for the souls of wicked men, so it might be

that *Paradise* is the special place for the souls of the righteous dead.

3. There is another state and condition of the righteous after their resurrection spoken of in the Bible, as reigning on the earth, shepherdizing the nations, sitting on thrones, ruling the elements, reigning with Christ a thousand years. There is no one term to indicate this condition, but a great many that describe such a condition. A living picture of the state of the resurrected saints during the Millennium is that of the forty days which Christ spent on earth, between His resurrection and His public ascension to the right hand of God. During those forty days He could transport His glorified body at will to Heaven or earth, or through the walls of houses; He could appear and disappear; He also ate and drank, and conversed, and revealed Himself in various ways and times, and was independent of what we call the "laws of nature." That is a picture of what the resurrected saints will be and do in the Millennium, and such a state will fulfill those multiplied promises about the saints judging the earth, and having charge of the kingdom under the whole heavens, and sitting on thrones with Christ, and being kings and priests. Read Daniel 7: 18-27 and Revelation 2: 26-28.

4. The last term that the Bible uses about the future state of the righteous, is that of the "city of pure gold," the New Jerusalem, the many mansions which Abraham saw in a vision, the prophets spoke of, Jesus referred to, and which is more fully described in Revelation 21. There is not a single text in the Bible to indicate that any of the redeemed have yet entered into that golden city, although Christian people often speak as if the saints go there at death. It is difficult to get even Christian people to stick closely to the exact words of Scripture. According to the Bible, it is after the thousand-year reign that that city of pure gold descends from the upper heavens, and becomes the everlasting home of the glorified redeemed ones. Remember, that when we speak of going to Heaven the word has a *general meaning* of all the localities of holiness in the empire of God. The Bible speaks of heaven as the place where the winds blow, and the blue sky is, then of heaven as the place where the sun, moon and stars are, and then Paul calls Paradise heaven, the place to which his spirit was caught up, and then there is a heaven beyond that, and then the Scriptures speak of a Heaven that is over and above all other heavens, and says that God dwells in the Heaven of heavens. Just

exactly as *Gehenna*, or the lake of fire, is revealed as the last Hell, the everlasting perdition of wicked men and angels and demons, so, on the other hand, the Scripture speaks of the New Jerusalem, the city of pure gold, that has the glory of God in it, and the Lamb to be the light of it, as the most blessed and ultimate state of the redeemed ones, and in that city the holy ones are to share in all the glory of God, and receive the ultimate fulfilment of all the promises made to patriarchs and prophets and saints in all the generations of our world.

CHAPTER XX.

TREASURES IN HEAVEN.

It is difficult for people to believe what our Lord teaches about laying up treasures in Heaven, and of the great difference there will be in the matter of wealth and the degrees in honor that are to exist in the life to come, just because people look upon Heaven only in the light of spiritual character, and as being so different from the things in this world, and practically most people regard the heavenly state as one of perfect equality in all things. The fact is, the Scriptures reveal that there will be far more ranks and degrees among the people in Heaven than on the earth, and that, in the point of wealth, there will be greater contrasts there than there are in the present life. He that soweth sparingly in this life will reap sparingly in Heaven, though he may be saved, and he that soweth bountifully shall reap bountifully in the future life. The Bible speaks of being rich toward God, of laying

up goodly store for the time to come, of seeing to it that we get a full reward.

The great mass of Christians never get their thoughts any higher than escaping Hell and getting into Heaven. When we are divinely illuminated, we discover that there are countless degrees of rank and honor and riches and enjoyments that will exist in the heavenly kingdom, and that we are now preparing ourselves for just the place that we shall occupy in the life to come. Jesus tells us to make to ourselves friends of the mammon of unrighteousness, that when we fail on earth they may receive us into everlasting habitations. The simple meaning is—mammon was the heathen god of wealth, and we can make money our friend by giving it to God, to His poor, to missions, to carry on the Gospel, to help the afflicted, to help save souls, so that when our life fails us on earth, the dollars we have sent on ahead of us, or the souls who have been saved through our liberality, will be in Heaven to welcome us to everlasting mansions, and the size and splendor of our mansion will depend on what we have given according to ability and with the right motive.

If Christians really believed this, thousands of them would give their dollars where they now

give cents. In traveling to a foreign country people often buy letters of credit on banks in London, in Egypt, or India, and when they reach those places and present their credentials to the bank, they find that the money has been sent on in advance, and is awaiting their arrival for them to use it. That is the thought of our Savior, that we are, by giving to God and His cause, to send on our money in advance to Heaven, and it will be there awaiting our arrival.

But some may say money is a material thing, and how can we send it to Heaven? I reply that we can take money and so use it as to give it a spiritual quality, and a heavenly importance, that will represent the exact proportion of wealth and honor and joy in the heavenly world that the material money can represent down here. Material things can have a spiritual importance in them, a kind of a soul in them, which measures quality and character as truly as the soul in the body.

For example, we do not put manure on our tables as a diet, and yet we take the manure to fertilize the vegetables and fruit trees, and out of that coarse manure there are produced the most luscious fruits and vegetables and these are put upon our tables and we eat them. Thus the

quality in the common fertilizer has been transmuted into something much higher, and the fragrant and beautiful fruit on the table is a glorified form of the coarse manure that we put on the ground.

This is exactly the case with money, for down here in this life it is a coarse material and can be turned into an offensive curse, and on the other hand it can be used as a fertilizer in producing the fruit of the Spirit, and the graces of blessing to other souls, and in the heavenly state we will see the glorified products of that which was an earthly material in the present life.

The rich in this life will soon have to part with all their treasures and most of them will be paupers in eternity. On the other hand, those who lay up treasures in Heaven will take high rank in the life to come, and possess a wealth in the future ages which never will be taken from them. The rich are often uneasy for fear they cannot keep their wealth, and thus their riches bring a curse in the form of anxiety, whereas those who will be rich in Heaven will have no such anxiety of losing their treasures, and the very consciousness that they can lose nothing will be a source of exquisite joy.

There is a curse attached to high office in this

life, to earthly fame and earthly honor, because of countless envies, jealousies, revenges, and the sense of uncertainty and insecurity that pervades all earthly comfort or glory or wealth, but in the heavenly world there will be in connection with holding an office, or having great honor or great wealth, such a sweet sense of security, of perpetuity, of incorruption, that all these things will impart a real joy to the possessor.

All the pleasures of this world are tinctured with sorrow, because they are so short and so uncertain. On the other hand, the very cream of the joys of Heaven is the absolute assurance that they will never be diminished.

Another element in laying up treasures in Heaven is that of the moral quality which goes with the amount that we give. The poor have the privilege of giving just as much as the rich, though it is hard to convince them of this truth. Suppose a man has an income of ten million a year, and he gives one million, another man has an income of ten hundred and he gives one hundred, the latter man gives more than the first, for he not only gives in the same proportion, but he will feel it the more, and make more sacrifice, especially if his needs are those of the average family.

It is on this principle that Jesus said that the poor widow had cast in more than all the rich men put together. The size of what we give to God depends on how much of our soul goes with it, how much of sacrifice and love and faith goes with the giving; just as a large soul may inhabit a small body, as in the case of Paul and Wesley, so a vast amount of moral force and heavenly wealth may accompany what seems to be a small amount, in itself considered. So many poor Christians fail to give their small amounts because they are not rich enough to give more, but in reality this is pride and unbelief, and they will see it some day, and find, too late in the heavenly world, that they have failed to lay up treasures in Heaven, because of their unbelief.

It is said that Mr. Rockefeller has given away about forty million dollars, but when we consider that he has over six hundred million dollars to give out of, it will be seen when Jesus comes that there are thousands of very poor people who have given thousands of times more than ever Mr. Rockefeller gave. Oh, if we had spiritual eyes to see the measurements of spiritual things, and to discern how God will deal with us, how differently we would act!

Another principle in laying up treasures in

Heaven is that of doing it regularly, with fore-thought, and intention, and perseverance, and in faith. To give in a slipshod way, and by spurts and spells, is better than not at all, but all such giving betrays a lack of character, a lack of fidelity, for it is faithfulness that God watches with a jealous eye. It will not be "good and *successful* servant," but "good and *faithful* servant." The best givers in the world are those who give in a right proportion, the tenth being the least amount, and those who give regularly, and those who give lovingly and prayerfully, not according to some red tape or some church assessment, but those who are open to the voice of God, and stand ready to give their money by Divine leading instead of by narrow prejudice or the mere dictation of a man. There are many things to be considered in the giving of money to make it pleasing to God, which men ignore. God often tells people where to give their money, but very few have in them the perfect obedience to obey the Lord.

Many people give away money without giving it to God, or where He wants it given. It is amazing how many Christians are always promising what they are going to do with their money, and then die, and the lawyers and the

devil get all their property, and Jesus does not get a dollar.

I know of several prominent Holiness people who had considerable property, but when they died all their wealth went in the way of sin. It is harder to get rich Christians to give their money to God than it is to reclaim drunkards, or to convert the heathen, or to work any other moral miracle in the world.

Oh, brother, sister, the time is short, and if you have any money that God ought to have, do not delay, give it before you die, for if you don't the devil will get it!

Your position in the heavenly kingdom, the size of your crown, your rank in glory, your usefulness in the ages to come, depend on what you are doing now. As we sow, so shall we reap.

CHAPTER XXI.

THE MASTER'S METHOD OF INCREASE.

Jesus Took the Bread.

In the account given in Matthew 14, where Jesus fed the four thousand men, there is an interesting study in the way in which Jesus fed the people. There are four verbs used to describe the process of that miracle. Those four verbs are: He "took," He "blessed," He "broke" and He "gave." These four actions set forth the steps of redemption, and of our own salvation, and of how God uses us for His glory. All the actions of Christ are exhaustless fountains of revelation, for they lift the curtain and let us look into the depths of His nature, and His actions are not only histories of what He has done, but they are distinct prophecies of what He will do. Then, again, His actions are never haphazard nor out of time, but the order in which His actions follow each other is a beautiful unfolding of the

method of all creation, and providence, and grace. I want us to study a little into these four words, which describe the way He fed the multitude, and see how it reveals the way in which He still deals with us in salvation. The first word is "took." He took the five loaves and two fishes from the lad that He might enlarge them into a supply for many thousands. The real bread with which Jesus feeds the world is that of His own body, for He tells us that except we eat His flesh and drink His blood we have no life abiding in us. Hence, in order to feed the world, He must take a human body, and, just as He took the loaves and the fishes from the lad, so He took flesh and blood from His human mother, that by that flesh and blood He might feed all who believe on Him. The act of taking the bread, and of taking a human body is very significant, for it shows that before He can use anything in redemption or grace it must pass into His own power, and be pervaded with His own will, and, as it were, be baptized with His own choice and saturated with His authority. Just as long as the loaves and fishes were in the hands of the lad they were under the lad's control, and not under the personal and absolute will-power of Jesus, but when the lad turned them over to Christ, they passed

out from his personal choice and became the personal property of the Master, and, as it were, the bread and fishes went from the creature to the Creator, from the human to the Divine, from the control of a man to the control of God.

How true this is, that God's will must get perfect possession of anything in order that it may be multiplied and utilized for God's glory!

The same truth applies to the human body of Christ, for He could not use His humanity—His flesh and blood—as an instrument of suffering and sacrifice until He took it from one of His creatures, and baptized it into all His will. Just so long as the substance of His human body belonged to Mary it was her personal property, and under her will, but when she voluntarily resigned herself absolutely to God, to please God in all things, she then relinquished the substance of her body to God's will, as the young lad gave up his loaves and fishes without any reserve to the power of Jesus.

And this brings us to another thought, that our Lord recognizes and honors the free agency of His creatures in a most amazing manner. Nobody in the universe pays so much respect to the free will of man as the God that created him. Everywhere in the Bible we see God com-

ing to man and asking him for his heart, for his submission, and then waiting for man to choose, and showing the utmost courtesy and deference to man's free will, just as if man was His equal, instead of being His helpless creature. He would not trample on the rights of a poor fisherman's little boy by seizing his lunch against the boy's will. He could not have wrought that miracle and so multiplied that bread if it had not been willingly yielded to Him. And in the same way He could not have taken a human body of flesh and blood and used it for the redemption of the world if Mary had not, with the most unlimited abandonment, given up the substance of her body to the good pleasure of God's glory.

God would not compel the free agency of the Holy Virgin, but when the Holy Ghost spoke to her through the angel Gabriel, she yielded herself to be the vessel of the Holy Spirit, and said: "Behold the handmaid of the Lord; be it unto me according to Thy word."

It was thus that the fountain of her life was turned over into the absolute possession of God's will, and then the Son of God, the second person in the divine Trinity, took the bread, that loaf of humanity, into His personal power, that with it He might multiply and feed the countless mil-

lions who would receive Him. Thus it is beautiful to see how God waits upon free agency, and will not take perfect possession of anything—of a loaf of bread, or a human body, or a heart—until He can do so in a lawful way, and with the perfect consent of the creature that yields it. This leads us to another thought, that just as He took the bread from the lad, and took His human body from Mary, so He wants to take us and make us into bread for the feeding of others. It is the longing of our Lord to get boundless control of ourselves, to have us saturated in His will, but in order to do this He has to wait until we put ourselves into His perfect possession.

Self-will is the center of all sin, and it lies hidden away in the depths of the soul, and in so many subtle ways that it takes a great deal of grace to get to the end of self-will, and utterly relinquish the loaves and fishes of our whole being to the divine possession. God can only save us and purify us and possess us and use us in proportion as we put ourselves under His control and co-operate with His choice. It is not only what we give to God, but the way in which we give it—the spirit, the love, the willingness, the continuousness, the intensity with which we

give it. The measure in which God possesses us depends on the measure that we apprehend and yield to His desire. It is the willingness that gives flavor to the will.

Jesus is asking for loaves of bread—little, common loaves—such as the working man carries in his dinner pail—loaves of ordinary life, loaves of common capacity—that He may possess them with His vitality, with His own power, and use them in a supernatural way for the nourishing of hungry souls. The incarnation of God's eternal Son into a human body is the key that unlocks every secret in creation and redemption and providence, for it is God coming down into the creature, accepting what the creature yields and possessing what His creatures give up to Him. Thus the act of Jesus in taking from the lad the loaves and fishes is a typical act of all His dealings with mankind, and illustrates how He took His own human body, and how He took the tabernacle from the hand of Moses, and how He still takes the hearts and lives that are given up to Him, to be purified from the will of the creature, and pervaded with the authority of His own personal possession.

He Blessed the Bread.

The word "blessed" is the second of the four verbs that describe the feeding of the multitude by our Savior in Matthew 14. Earlier in this chapter I have dwelt upon Christ taking into His own possession the five loaves and two fishes from the lad, as a typical act of taking into His power whatever we yield to Him.

Now let us consider the blessedness which flows from Jesus into whatever He gets possession of. After taking the loaves and fishes, He stood in the presence of the vast multitude, and lifting His eyes to Heaven, while holding the loaves and fishes in His hands, He blessed them. The Greek word translated "blessed" is *eulogise*. He told His Father in thanksgiving that the bread was good, that the fishes were nourishing. He thanked His Father for providing such good, healthy food.

What a train of thought is set going by this very word, that Jesus *eulogised* the bread and fishes, those plain loaves made of barley, which modern people consider very rough and poor food; yet there stood the Second Person in the Godhead, by whom the worlds were created, by whom all harvests are produced, the Creator of

the fishes, the producer of all barley and wheat, *eulogising* those plain loaves, thanking the eternal Father for the good qualities in that food. This was “saying grace” in the loftiest and truest sense, and is a sample for our grace at meals. You see, just as soon as these loaves and fishes were given up by the lad, and passed into the personal possession of Jesus, they entered, as it were, a supernatural world, and became flooded with the divine will and glory, and were then in the realm of the miraculous. As long as those loaves were in the boy’s hands, they were under what we call natural law, but when Jesus took them into His hands they were above natural law, for they were under the immediate will of the Creator of all laws, and hence could be miraculously multiplied above all the known processes of bread making. This same truth applies to the body of Christ which He took, and then blessed that body. Just as soon as the Son of God took His human body from the substance of an earthly mother, He blessed that body in a divine and incomprehensible manner, and lifted the substance of that body into the region of the divine and miraculous, in a similar way as He lifted the loaves and fishes into the miraculous.

There are two sides to this word blessed. On

the one side Jesus blessed the bread by *eulogising* it, and appreciating its virtues; and on the other side He blessed the bread by pouring into it a stream of miraculous power, and multiplying it, and making it the instrument to show forth His glory. In the same way when He took His own human body to make it the bread of life, He blessed it. In a holy, divine way the Son of God said grace over His own human body, which was the true bread of life. On the one side He *eulogised* that body. He thanked His eternal Father for providing Him with a human body of flesh and blood. He praised the Father for having His humanity, for having a human mother, for having such a perfect body of flesh and blood, for having a body so perfectly adapted to be the instrument of suffering, and death, and resurrection, and redemption; He appreciated all the virtues and graces and adaptations of His human body; He appreciated the five senses of that body, and the exquisite formation of that human face, through which He could show the glory of God, that face which was to be the mirror of every perfection in the Godhead, and from the glory of which some day the Heaven and the earth would flee away. He glorified His Father for this loaf of bread, His own human body, which

He was to give for the life of the world. It was thus that Jesus *eulogised* His own flesh and blood as He *eulogised* the five loaves and two fishes. On the other side He blessed the bread of His own body by pouring into it the flood tides of divine glory, by filling that body with the essence and presence and personalities of the Godhead. The eternal Father dwelt with the only begotten Son in that human body, and the Person of the Holy Ghost filled every part of that body, so that in Christ dwelt all the fulness of the Godhead bodily. In this way Jesus blessed His own body, and thereby that body was anointed to serve as a revelation of the life of God to all creatures, and was also anointed to serve as a sacrifice for the redemption of sinners, and in that blessed body the Son of God is to judge the world, and conquer the nations, and reign on the earth, and rule all the worlds of angels and men. The body of Jesus has been blessed beyond any formation in all the created universe, for that body has been elevated above all angels and principalities, and has been seated at the right hand of God the Father. Now, notice that when Jesus stood that afternoon on the eastern shore of Galilee, and held in His sacred hands those loaves and fishes, and blessed them,

that was a typical act of the eternal Son of God taking into His possession His own human body, and standing in the midst of a hungry world, and blessing His own body, and lifting up His own spotless body on the cross, and blessing it, and offering it up to the Father to be the bread of life to all who receive Him.

Thus every act of Christ is related to every other, and every act of His is a type or a prophecy of every other act. But this same truth of blessing the bread applies to us. When we put ourselves into the hands of Christ, and His personal will can seize entire control of our hearts and lives, He then lifts us up, and "says grace over us," and blesses us just as He did with the loaves and fishes. And He blesses us in the same double way in which He blessed the bread, that is to say, He *eulogises* us, He thanks His Father that we are worth saving, He praises the eternal Father for the value of our souls and bodies, and for our capabilities, and for what He sees can be done in us and through us. He prizes our nature, our faith, our love, our fellowship; He praises the Father for the privilege of saving us, and washing us in His own blood, and imparting to us His own character, His holiness, His glory.

We are but common barley, yet in these plain barley loaves, grown on the earth, He sees the true value, and appreciates everything in our being except sin, and He will make an end of that by the sacrifice of His own body. He not only blesses us by appreciation, but as He blessed His own human body by the inflow of the divine presence, so after He takes us into His own hands He blesses us by the impartation of His own life and holiness and power. A plain barley loaf, blessed in the hands of Jesus, is infinitely better than the richest viands of all the world outside of His blessing.

Our rank in creation depends on what God puts in us and upon us. It is His blessing that maketh rich and addeth no sorrow with it. It is holding things in our own hands that prevents the blessing of God. It is the touch of self-will that stops the downflow of God's blessedness. If that little boy had even held on to those loaves and fishes with his little finger, or with the unseen clutch of an unwilling mind, it would have prevented Jesus taking the bread and blessing it. It is the lingering clutch of an unwilling heart upon ourselves, or our belongings, that hinders Jesus from holding us up and saying His divine grace over us, and blessing

us with all spiritual blessings in heavenly places.

He Broke the Bread.

We have investigated the two previous verbs of Jesus "taking" the bread, and "blessing" it in order to feed the multitude, and now we will study the third verb of "breaking" the bread. This is another key word to all the works and ways of God. A saintly man used to pray, "Lord, take me, and break me, and make me." He had learned the secret of this miracle in Matthew 14, that, in order to the full making of us into the image of Christ and into vessels of service, there must first be the taking and the breaking. The loaves never began to increase till at the point where they were broken in pieces. When Jesus took a loaf and broke it, then suddenly each half of the loaf swelled into a full-sized loaf, so that the bread He gave the disciples to feed the people with, was doubtless whole loaves, while the bread He held in His hand did not diminish in size. But notice, not a single loaf was increased in size except by being broken. Why are we so long learning that this is the way God is always dealing in nature and in grace? A seed planted in the ground must first be broken, and have its shell rent, before it can yield a crop and

be multiplied. The egg under the fowl must be broken, and have the shell shattered before it can grow into a living fowl to multiply itself in laying other eggs. The rocks must be broken and pulverized into fine soil, in order to liberate the fertile chemicals to produce forests, and grass, and harvests. The increase begins where the breaking ends, and if you stop the breaking you stop the multiplication. Jesus breaking that bread set forth a parable of His own death, and how He must break His own body, the true, divine loaf of bread, in order to distribute it, and in order that that body might be multiplied in forming that larger mystic body of saints who are to be one with Him forever and ever. Jesus Himself tells us that a grain of wheat will remain alone except it fall in the ground and be broken in death, and that only through death it can be multiplied. If Jesus had not broken the bread of His own body, not one single human being could ever have been saved, for He gave His life a ransom for us. We are not saved by the incarnation, nor by the birth of Christ, nor by His example, nor by His character, nor by His perfections in and of themselves, but by His death. A hundred Scriptures could be collected to prove the truth that it is by the

actual death of the body of Christ, the breaking of that loaf of bread, that we are saved and nourished. Unless His love had poured itself out in His blood it could never have saved us, and, furthermore, even the shedding of His blood would not have saved us if it had not been to the death. He died, the Just for the unjust. Hence His body was broken, and the blood vessels were broken, and His heart was broken unto death, for nothing less than death would have met the demands of God's holy law, nor have been sufficient for our salvation. As a loaf of bread, be it ever so beautiful, or ever so pure, can never feed us except by being broken and eaten, so the flesh and blood of Jesus, be they ever so pure, or ever so lovely, or ever so perfect, can only be life to us by being broken and received into our hearts by faith. Very few grasp the true thought of salvation by having the life of Jesus imparted to us through His death. It was by smiting the rock that the water flowed out, and so it was by the smiting of Christ on the cross that the stream of His life was poured forth for us to drink. It is by bruising the olive berry that the sweet oil can be obtained, and the body of Jesus was that divine olive berry, by the breaking of which the oil of the Holy Ghost is given

to believers. It was only when Mary broke the alabaster box that the sweet spikenard was liberated, and the pent-up odors floated out on the air and filled all the house, and so the body of Jesus was the true alabaster box, and only by the breaking of it can the sweet odor of His inner life fill all the world. It was only by breaking the pitchers, on the part of Gideon's band, that the light of the lamps could flash forth to the bewilderment and utter confusion of the Midianites. And thus Jesus broke the pitcher of His own flesh, that the inward lamp of His spiritual life could shine forth in this dark world. When we chew a piece of bread, we are but breaking it that its hidden qualities may be liberated and enter into our bodies, and thus Jesus broke the bread of His own flesh that its life might enter into us. We begin to live where His life ended. Take a flying visit to the eastern shore of Galilee, and see Jesus standing on the hillside late in the afternoon, with five thousand men, besides women and children, seated on the grass, and as the soft, yellow light of the declining sun streams over them, Jesus and the Apostles standing in the midst, and He holding the loaves and fishes in His hand, in the act of breaking those loaves in order to feed the people, and then take a fly-

ing visit to Mt. Calvary, and see Jesus surrounded by myriads of starving souls, and see the Son of God by His permissive providence breaking His body on the cross, that He might give it to His disciples, that they might eat it, and that they might give it to others, and you will see that the two pictures are closely related to each other, and that the breaking of His body was the fulfilment of that prophetic scene of breaking the loaves of the fisherman's boy.

And all this is repeated over again when Jesus enters into us, and takes possession of us, and breaks us, that through our breaking He may make us distributors of His life. The word "Christian" means another Christ or a little Christ—that is a man who belongs to Christ, and is possessed by Christ, and anointed with the Holy Ghost by the authority of Christ. Just as the history of redemption consists first in Christ taking a human body, and then blessing that body, and then breaking that body, so the true history of a real Christian is in having Christ first take us, and then bless us, and then break us all to pieces, to be distributed in His will and service. Our self-will must be broken, our foolish sentimentation, our natural affections, our wild fancies, our self-esteem, our pet projects, our human creeds,

that beautiful white loaf of the self-life, which seems so fair, like angel cake instead of brown barley, must be broken to pieces, if ever God makes us to conform to Jesus Christ. Never since the day when Abel put his life like a barley loaf in the hand of Jehovah, and had that loaf broken by Cain's club, has there ever been a man or woman or child that God has honored with eminent holiness, or usefulness, or rich fruitfulness, that has not been broken like a loaf of bread. God's Word says, "It is the lame that take the prey." When God made Jacob lame, and broke his strength, he was then taken up into the supernatural, where he could conquer his brother, and make the heathen afraid as he marched through their country with his family and herds. It is the soul that God breaks that has a supernatural strength. If you look in a very large mirror, you will see only one reflection of yourself, but if you break that mirror into a hundred pieces, each separate piece will reflect your image, and thus Jesus multiplies His reflection in us by breaking us into fragments, and the highest glory of God can only be reached by the destruction of self-glory. Thus Jesus is dealing with us as He dealt with the five loaves and two fishes, and also as He dealt with His own human body, when He

takes us, and blesses us, and then breaks us. Only think of the amazing love of God in dealing with us as He dealt with the spotless humanity of His own dear Son.

He Gave the Bread.

This word “gave” is the fourth and the crowning verb descriptive of the actions of Jesus in feeding the five thousand. The other three actions of “taking” and “blessing” and “breaking” the bread were but preparatory to this crowning act of giving out the bread to the disciples, that they might give it to the multitude. Notice the circuit around which the bread traveled. It was in the hands of the lad, and he put it in the hands of Jesus, letting it pass entirely out of his will; then Jesus took possession of it, and filled it with His miraculous power in blessing and breaking it, and then returned it again, and of course, the lad who had given it up received all he wanted and more besides. This is a sample of the way God is ever dealing with those who yield themselves to Him. What we give to God becomes doubly ours, for it is ours to give, and then He sends it back to us enlarged and multiplied and filled with His blessing. In a marvelous and beautiful way Christ treats us the way we treat

Him, for we see that they committed the loaves and fishes into His hand, and then He in return committed the same bread back into their hands again. Just as we consecrate ourselves unlimitedly to Christ, He in turn consecrates Himself unlimitedly to us. We notice that in distributing the bread to the multitude, Jesus used His Apostles as His agents of disbursement. Those Apostles could not in the true sense bless the bread, nor multiply it, but after it had passed through the miraculous power of Christ, they could serve in giving it out to the hungry people. How all of these points were perfectly carried out in the way in which Christ dealt with His own body, and the salvation wrought out by His death! When the Son of God was incarnated He took a human body, and then when He was baptized and received the Holy Ghost He blessed His human body in a pre-eminent way, and then on the cross He broke the loaf of living bread which was His human body, and then when He rose from the dead He began to give out that body, and especially when He ascended to the right hand of the Father, He sent down the Holy Ghost to purify and empower His disciples, and make them distributers of the bread of His broken body and atoning blood. As you watch the dis-

ciples taking the bread and fishes from the Savior's hands, and giving them out to the five thousand men, that is a picture of what Christ is doing now, for from His position at the right hand of God He is still commanding His Spirit-filled believers to take His bread of life and eat of it themselves, and then distribute it to hungry souls among all nations. Just as it was through the power of the Holy Spirit that Christ broke His body on the cross, so it is only through the power of the Holy Spirit that His servants can take that living bread and give it out to others. The bread was multiplied in the very act of giving it away. Just as fast as Jesus broke the bread and gave it out to the disciples, just so fast it grew upon His hands, and when He stopped giving it out it ceased to multiply. This truth extends all through the kingdom of God, and through nature and providence as well. Very few people ever learn the truth that giving is the very best of living, and the true way of increase. After Jesus takes us, and then blesses us, and then breaks us to pieces, it is then, and not till then, that in the highest and broadest measure He begins giving us out for the helping of others. It is the broken heart, but mark you, it is the heart that Christ has broken, that He can distribute and give out

for the edification, or the salvation, or the consolation of a multitude of other souls. The devil breaks many people, and breaks many hearts, and they become only shattered wrecks on the shores of life. But those souls that God takes in hand, and that He breaks, are made into vessels of the water of life and the bread of life. The breaking that God does is like the breaking of the flax out of which is made the beautiful linen, or like the breaking of grains of sand out of which is made the exquisite cutglass, or like the breaking of volcanic lava out of which is made the most fertile soil on earth. It is thus that often Jesus breaks us as He broke the loaves of bread, He gives us out to others, and unites us with Himself, to work with Him in distributing the virtues of that divine loaf of bread which was broken on Calvary. It is just as true with us as it was with the miracle, that when we stop giving out, we cease to multiply. The more we give out our thoughts the more they increase, and the more we pour ourselves out in prayer and good works the more they multiply, and it is by giving of our substance, our money, our effort to scatter the bread of life, the more surely we will have to give. Just two days ago my wife and I were led to give to two of God's needy servants a

certain amount of money, and only yesterday we received from an unknown person and an unexpected quarter eleven times as much as we had given away. Such experiences are common to us, and it is one of our sweetest joys to give money to the Lord's needy ones according to our ability, as well as to give counsel and prayer and sermons. Several times in my life when I have been in real need of money I have made it an opportunity of giving away to the needs of others out of what little I had, and have found it one of the best ways to receive supplies from the Lord. Thousands of God's people are kept on the verge of want because they will not give, and it is impossible for any one to convince them that the Bible is true where it says, "Give and it shall be given you." The same truth manifested in Christ giving out the five loaves and two fishes, and then giving out the bread of His broken body, applies to us in being broken ourselves, and giving ourselves out to others. That little lad that gave up his lunch into the hands of Jesus, got a better dinner in return for it than if he had eaten his lunch by himself. What we give to Jesus will in due time come back to us, having been baptized into the will and divinity of Christ, multiplied and more fragrant and more enduring than if we

had kept it in our own power. Just see how they collected twelve baskets of fragments after all the thousands had been fed. There is always an overflow in the things of God. After the bread of the crucified body of Jesus has been given out to feed the millions in the Gospel Age, there will be a great overplus of that bread for the Millennial Age. After we have been broken by the Lord, and our lives and possessions have been given out in service to others, there will be gathered up as our reward the twelve baskets of an abundant overflow at our Home gathering. In illustration of how God multiplies those who break and give themselves away, I will mention the case of William Taylor, who for years was known as "California" Taylor. He was called of God to be many years away from his family, evangelizing in Australia, New Zealand, South America, South Africa, South India, and other countries. In my recent visit to New Zealand and Australia, I found scores of preachers who were saved or sanctified under "California" Taylor in those lands, and no man ever preached in those countries with so much fruit from his ministry as William Taylor. He suffered much, and was broken to pieces in many ways, but he willingly gave himself out like the broken bread, and wher-

ever you strike the trail of his ministry, you find the baskets of fragments, the overplus ready to be gathered. The poor widow who gave away her last morsel of bread to feed Elijah, got it back in the shape of an exhaustless meal barrel and oil cruse. Mary, who gave away all her costly spikenard upon the feet of Jesus, got it back again in fragrance on her own head when she wiped those feet with her hair. If we believe these things, happy will we be if we do them.

CHAPTER XXII.

SOME SPIRITUAL DISTINCTIONS.

The use of our five senses is made the basis of a fine argument by St. Paul in showing the difference between the babe state and the perfect state in the life of faith. He says, in Hebrews 5: 14, that solid food or strong meat is for those who are perfect, and who by the use of their senses can discern good and evil; that is, distinguish the difference between things carnal and things spiritual. Just as an infant does not know how to use his five senses to the best advantage for lack of exercise, so an imperfect believer does not know how to exercise his inward spiritual senses, to make proper distinctions in the spiritual life, and thereby often stumbles and gets into confusion. We have five senses in our inner man, upon which the Holy Spirit is to operate, just as truly as we have five senses in our bodies, that come in contact with outward material things.

Now as a man can exercise the sense of sight until he can measure distances with his eye, and discern objects at a distance to the astonishment of others, so the Apostle teaches us we can exercise our inner senses so as to distinguish the things of God, what is true and what is false, what is of earth and what is of Heaven, in such a marked degree as not to be duped by Satan or misled by false teachers. There are so many things that we need to distinguish in our religious thinking, if we want to walk in a plain path, and in the clear light.

I. We must learn the distinction between temptation and sin. Temptation is an appeal to any susceptibility of the body or of the soul to do that which is wrong. We have appetites and senses and susceptibilities in our bodies and minds; which God has made as a part of our being, and all these can be appealed to by objects, or by ideals, for pleasure or self-gratification, in various ways, and of course every living creature must feel the force of such appeals. The angels, the holy Adam, and the spotless Jesus, and the holiest of men, can feel the appeals made to the various susceptibilities of their nature. This is the realm of temptation. Now sin consists in an inward desire or inclination or choice to yield to

these various suggestions in an unlawful way. There may be temptations even producing pain or annoyance, and yet the inner spirit may have no thought of yielding, and no desire to do anything or to gratify any felt need in an unlawful way. Hence every Christian should discern between temptation and the choice of sin, or the committing of sin, or else he will be perplexed and often confused by the adversary into great darkness.

2. Our inner sense must make a distinction between self-will and our self personality. There are many people teaching the death of self in a foolish and unscriptural way, failing to see that self, as a person (that is, I, myself) is an immortal, on-going individuality, to exist forever, and that God will no more allow my personal self to be destroyed than He will allow the annihilation of all the universe. It is strange that these people who talk so much about death of self will not go by the Bible and teach death to sin, the complete purging from all depravity. The Bible does not talk about self, but death to sin, death to the old man, cleansing from all unrighteousness. If you mean death to your self-will, your ambition, your pride, the love of having your own way, in that sense there is a death to self, but unless you distinguish between death to your self-will, and

the immortal existence of your personal self, which never can be destroyed, and which Jesus and the holy angels have, you will be always in a muddle in your religious experience. We have in the city where I live, two or three little companies that are teaching death to self, and are always groaning and pining and working and fasting and making new rules how to attain the death of self, and all the while they are getting more narrow, more severe, more fanatical, and the fact is the old Adamic self, self-righteousness and self-conceit, are growing all the time, until the religious experience they had years ago is all eaten up with self-righteousness. If such people would abandon every thought to Jesus, trust His cleansing blood, and seek nothing but lowly love and charity, they would soon find the true death to self-will, and also that their immortal individual selfhood could sweetly rest in Jesus, and co-operate with Him in doing good.

3. Another important distinction is that concerning wandering thoughts, to practically distinguish between wandering thoughts, and the deliberate and voluntary thinking of the mind. Human beings are constantly prone to go to extremes in everything, and especially in religious teaching, unless they are divinely illuminated and

well balanced in Bible doctrine. Many think that it is impossible for our minds to be brought into subjection to Christ, as Paul teaches; and others go to the opposite extreme and suppose it to be a sin to have any wandering thoughts, or passing suggestions about evil things. It is a fact that Jesus can save from all sin, both inward and outward, and by His Spirit so pervade our minds that we can be kept from all voluntary evil thinking, from knowingly entertaining evil thoughts, and from having any cherish for evil suggestions, so that our deliberate thoughts, so far as our will is concerned, are upright and according to God's Word, and like Job we can eschew or hate evil thoughts. This is the way the Apostle declares that the peace of God which passeth all understanding can keep our hearts and minds. Now on the other hand it is impossible for the holiest person on earth to prevent suggestions of evil from coming to the mind, or the involuntary wandering of the thoughts, because our thoughts are largely mechanical, and intimately connected with the nerves, the beating of the pulse, the temperature of the blood, and the physical state of the body. There is a species of consumption that always makes the victim full of hope and buoyant expectation of long life, even

to within a few hours of death, which is a scientific fact. Then there are diseases of other organs in the body that fill the mind with uncontrollable sadness and depression, which no amount of holiness can dispell. These are positive scientific facts. Then again our thoughts are largely governed by the laws of association of ideas, that is, the seeing of a certain thing, or the hearing of something, will instantly suggest something else, it may be years past, and that suggestion will involuntarily suggest something else, and in less than one second, these automatic thoughts in the mind with lightning rapidity will have gone over a great mental territory, before the will power has time to act, and to fix the thoughts on something more profitable. Now there are people trying to stretch their power to such an extent as never to have wandering thoughts, and are trying to live angelic lives in mortal bodies, and thus they break the sweetness of soul rest, by measuring themselves by an ideal law instead of the Gospel law of perfect love.

4. It is very important to make a distinction between the flesh on our bones, and having the flesh in the mind and heart. Right here is the sandbar on which thousands run aground and wreck their experience, because they will not

discern between the physical flesh which forms our bodies, and the moral flesh which pollutes the mind and heart. So many will argue that, because we have flesh in our bodies, we never can be saved from fleshly desires and impurities. The Apostle Paul uses the word flesh in both senses, but he is the only inspired writer that uses the word flesh in a theological sense to signify sinful passions in the heart and mind. He says, "They that are in the flesh can not please God," and then adds, "but ye are not in the flesh, but in the Spirit," addressing purified believers. Now any one knows that the people he addressed were living in their bodies, and had flesh on their bones, and that their flesh still retained all the senses and appetites belonging to the body, but all fleshly hankering for improper pleasures had been purged out of their desires, and out of their intentions, and out of their voluntary thinking, so that their spiritual lives were free from sinful passions and fleshly affections.

It is amazing that so many Christians are so dull in their perceptions as to be unable to discern between thus having the flesh in your body, and not having the desire of the flesh in your hearts and minds. Complete salvation from the flesh is to have a heart that does not desire any bodily

pleasure except what is in harmony with God's Word, and to entertain no thoughts of fleshly pleasure with relish in the mind.

This is the only way to live in perfect peace, when the mind entertains no willing purpose or intent of fleshly evil. Of course, people will deny this pure and restful state of heart and mind if they are slaves of sin, or if they have an old theology which demands that you must have some sin in you, just because you have a human body. Ask God by the Holy Spirit to enable you to make this distinction between having the flesh on your body, and the flesh in your desires, and it will help you a long stride on your journey in the Christian life.

5. Another distinction is to see the difference between matters of individual conscience and matters well defined by the laws of God. There is a whole world in Christian life known as casuistry, that is, questions of conscience, including those matters which are not definitely settled by the Bible, but which each Christian must settle for himself by his common sense, and by individual conviction, and by the circumstances of his life.

Paul mentions these points in connection with matters of taste, of eating various foods, and

going into various kinds of society. They also include matters of dress, of domestic life, of fasting, of personal discipline, of private judgment, of certain vocations, of individual vows, and many things which are not definitely settled by the Word of God. The great Mr. Wesley would likely bind it on us to rise at four or five o'clock in the morning, but the Bible legislates on no such thing. There are some people that ought not to eat meat, but Paul expressly says that to make that a religious doctrine is the teaching of devils. Little-hearted and narrow-minded Christians will take a mere trifle, or a foolish scruple, and magnify it into a mountain of religious legislation, and condemn other people for not conforming to their whims, or the private matters of their own conscience. Many weak Christians make laws on Christian holiness that are beyond the Bible, and at the same time they will go right on breaking the great law of perfect love and charity for their brethren.

The laws laid down in the Ten Commandments, and the Sermon on the Mount, and the thirteenth chapter of 1 Corinthians, and the twelfth chapter of Romans, and scores of other passages, are ample enough and clear enough for countless millions to live by, and every true saint

will live according to these words. But outside of the definite teaching of Scripture God allows His people individual liberty on non-essentials, where the Apostle says, "Let every one be fully persuaded in his own mind." There are many kinds of slavery in this world, and among the most galling is where narrow-minded people make themselves slaves to their own holiness, and wear a tight jacket that prevents free breathing, manufactured out of some trifle which they magnify above the law of perfect love. Popery consists in trying to make other people wear your conscience and condemning them for not doing it. Hence you must distinguish between the law of God in the Bible, and the law of a private conscience which you make yourself. Please remember that a man's conscience is no guide to a holy life, unless that conscience is illuminated by the Scripture, for the conscience wrongly educated will sanction all sorts of foolishness, as well as the direst of crimes.

6. We frequently meet people who think they are intelligent, and yet who have no discernment between salvation and reward. To be saved is one thing, but to be rewarded is quite another, so do not confound these two things in your religion. The Bible shows a strong demarcation between

being saved by faith, and being rewarded according to our works. We are justified by faith, and sanctified by faith, and overcome the world by faith, and Paul says we receive the promise of the Spirit by faith, and we walk by faith. On the other hand, every passage in the Bible concerning rewards is in connection with our good works, our obedience, our fidelity to a covenant, and our perseverance. Over and over, both in the Old Testament and the New Testament, we read, every one shall be recompensed or rewarded according as his deeds shall be.

Some time ago I met three church-members, one a Presbyterian, one an Episcopalian, and one a Methodist, who insisted that every man who was saved in Heaven would get the same reward. I tried to show them the Scripture teaching of salvation by faith, and that all rewards were according to our works, but I could not convince them. I may say, however, that none of them could testify to the new birth, and hence had not the divine light in their minds. Being saved will admit us into Heaven, but the degree of reward will mark our rank in Heaven. The dying thief was saved, but will doubtless have no reward, or if he does, it will be nothing to compare with the rewards of St. Paul. Salvation will whiten our robe, but

the size and the weight and brilliancy of that robe will depend on the good works. We get salvation now, for this is the day of salvation, but our rewards will be received at the second coming of Christ.

7. At this time, when the gifts of the Holy Spirit are being so largely restored to believers, we need to keep in our minds the clear distinction between the gift of the Holy Spirit, and the gifts of the Spirit. This distinction is very plain in the Epistles to the Corinthians. The Holy Spirit is the gift of the Father to believers, especially the fully consecrated and purified believers; but on the other hand, the various gifts of the Spirit are distributed and imparted by the Holy Spirit Himself to various believers, according to His sovereign will. The gift of the Spirit is one, but the gifts of the Spirit are nine, as mentioned in the twelfth chapter of 1 Corinthians. The gift of the Spirit is to abide forever, but the various gifts of the Spirit are temporary, and may be given at one time and held back at another time, and Paul says that these gifts will sooner or later all pass away, for there will be no need of them in the glorified saints.

Again, there is only one Holy Spirit, and when the Father, through Christ, gives the Spirit, He

gives that one Holy Spirit to each full believer, but the gifts of the Spirit are different, and multiplied, and all of those gifts are never given to any one believer, except it may be in the case of the Apostles, for Paul himself says that to one is given one gift and to another a different gift, and that the gifts are distributed to different members of the body of Christ as it pleases God.

Hence the importance of seeing the distinction between the one everlasting gift of the Holy Spirit, and the diversified and temporary gifts of the Spirit for our earthly service in this life. A father may give his daughter a piano, one great gift, for life, but out of that one piano there may come forth many notes of music, multiplied tunes, some sad, some joyful, some slow and some rapid; some for the wedding march, and some for the funeral dirge; but these multiplied tunes come from the one piano. This illustrates the Father's gifts of the Holy Spirit, and the multiplied tunes are gifts that may proceed from the one Comforter.

These are some of the distinctions that we need to make in our religious thinking, and by having, as Paul says, our inner senses exercised to discern both good and evil.

CHAPTER XXIII.

OUR SPIRITUAL ENEMIES.

All our religious warfare is against spiritual forces, for even when we are hindered and opposed by our fellow-creatures, the antagonism is in their spirits, and not in their bodies, and in many cases the spirits of our fellow-men that we wrestle against are influenced and controlled more or less by Satan or some demon. Of course I refer to that warfare which especially pertains to our spiritual life, and the pursuit of holiness. There are countless conflicts between human beings where selfish interests are in conflict, which do not come under the subject now in hand.

From the teachings of Scripture, and the lessons we learn in the Christ-life, it is evident that nearly all of the mental and spiritual conflicts we have in the service of God are against spiritual beings, the countless demons that belong to the kingdom of Satan, and are acting under his instigation, to discourage, oppress, perplex

and harass the souls that are truly given up to Christ, and especially those who endeavor to be perfect with the Lord their God. The Scriptures reveal that we are surrounded by a kingdom of darkness, and that there are various ranks of evil spirits who are working with Satan to antagonize the Lord Jesus at every point, and as they cannot reach Christ at the right hand of God, they attack the servants of Christ, who are His representatives in this world. The Apostle Paul says, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness (or wicked spirits) in high (or heavenly) places." (Eph. 6: 12.) Notice the various ranks of these evil spirits.

1. *The Principalities.* The expression indicates that there are princes in Satan's kingdom, that have provinces under them. Especially does this word refer to politics, to evil spirits whose special work is to influence earthly rulers, kings, presidents, parliaments, legislatures, judges, civil officers, elections, votes, party politics, office holders, office seekers and the entire range of men and things connected with all earthly governments and politics, from the greatest down to the least. When the angel went to Daniel, he

said he had been hindered three weeks because of the conflict he had with the prince of Persia, that is, with the evil spirit at the head of the Persian Empire. Every government on earth, from an empire down to a police court, has an evil spirit to manipulate and influence the men that are acting for the government. Of course God overrules all things, both Satanic and human, but there are ten times more evil spirits in congress than there are members of that body, and they influence men far more than the actors dream of. That is not all. All partisan politics is managed by evil spirits, and it is impossible for God to save a politician, that is, a man devoted to politics, and perhaps not one in ten thousand ever does get saved. Government is ordained of God. Occasionally a true Christian is providentially put into office, but a real politician is always influenced by one of these principalities that Paul mentions. Hence nothing on earth will so thoroughly destroy true religion as the principle of politics. Here is where multitudes of Christians have fallen from grace, duped and misled by this class of demons, never suspecting that they were acting out the very suggestions of some fallen angel.

2. *Against Powers.* This class of demons

is different from principalities. They are evil spirits of energy and force, that attack the feelings, the imagination, and stir people up in an excited way to commit terrible sins, to hate, or kill, or rob, or burn, or betray, or quarrel, to have law-suits, divorces, separations, family quarrels, church quarrels, and to all conduct that is rash, or harsh, or severe, or fraudulent, or dishonest, or slanderous. These demons conceal themselves and incite people to act under the guise of self-interest, self-rights, self-vindication, self-revenge, self-gratification, and when people are acting under their inspiration and doing the lowest and meanest and most cruel things, they never suspect that behind the screen there is one of these demons urging them on, inspiring them with bad suggestions, and plots, and ways of committing sin.

These demons of power attack Christians under various plausible guises, and put thoughts in the mind and excitements in the feelings, and thousands of Christians are yielding to temptation, speaking words and thinking thoughts that are ruinous to their peace, without ever dreaming that they are playing into the hands of some evil spirit. It requires the most perfect humility and calmness and deliberation to discern the ap-

proaches of these powerful demons. An old tale-bearer, that creeps from house to house tattling about the neighbors, and instigating bad feelings between husbands and wives, between brothers and sisters, between pastor and people, is the very embodiment of these low, slimy serpents that act with tireless energy to destroy the peace and lives of God's creatures. These demons of power begin to work on human souls in a small way, but if the soul follows their suggestions they soon turn on the steam to a high pressure, and push the poor victim to commit some sin or some rash act which he never dreamed of committing.

3. *The Rulers of the Darkness of This Age.* The word "world" in our version should be "age," for the darkness is to pass away at the second coming of Jesus, when Satan and all demons will be chained in the abyss, and hence it should be rendered, "the darkness of this age." Where it is said that Satan is the "god of this world," it should be translated the "god of this age," because his power will be removed from the earth when he is bound in the pit.

These demons that have the rulership in darkness are distinct from the principalities and the powers. These are the demons that manage superstition, witchcraft, fortune-telling, heresy,

ignorance, and all sorts of stupidity, self-conceit, and spiritual blindness. What countless millions of our fellow-creatures are under the power of these demons of darkness! The world is full of superstition, even among professing Christians, and vast multitudes have a weakness for depending on signs, foolish dreams, fortune-telling, whimsical impressions, on horse-shoe good luck —on almost anything except the pure Word of God, and a pure faith in the living Christ. These demons of darkness attack all Christians, and there are times when the holiest souls are greatly perplexed and depressed by their power. They will sometimes spread, as it were, their black wings over the mind, and shut out the bright light of God's truth and make things look gloomy and upside down and wrong end foremost. These demons at times will make it seem as if God has forsaken you, as if all friends had deserted you, as if truth was false and error was truth. Job went through this experience, and thousands of others have, and it is only by patient endurance that the soul conquers, and presently the darkness breaks and the sweet light of heavenly day comes back to the mind.

4. *The Wicked Spirits in Heavenly Places.* The word "high places" should be "heavenly"

places," and the words "spiritual wickedness" should be "wicked spirits," for it is evident that spiritual wickedness has no personality, but these wicked spirits are personalities that can act on other persons. These are the most dangerous of all demons, because they are religious demons, and their special work is up in the heavenly places. They intrude into all the highest religious experiences, and deal entirely with deep spiritual truth, seeking to pervert such truth into error. These are the demons that turn themselves into angels of light, and claim to be the Holy Ghost, and get people to follow their suggestions under the impression that they are following the Holy Ghost. They are demons who have joined the church, been baptized, profess religion, even profess holiness, and claim to have marvelous visions, dreams, ecstacies, prophecies, great gifts, wonderful demonstrations, and their whole aim is to attack the most religious people, and get them off into heresy, to following impressions, to be puffed up with self-conceit and self-righteousness, to fancy that they are above other saints, that they are beyond the need of instruction, that they are inspired prophets, that they have discovered some new religion, that they are God's special pets, that they have a commission to correct and

rebuke everybody else, that they are glorified, never going to die, or some form of error which will wreck their true Christian character and life work. All the forms of modern heresy and wild delusions, such as Spiritualism, Christian Science, Sanfordism, Dowieism, Millennial Dawnism, Soul Sleeping, and every other form of abominable self-conceit, are the result of these wicked spirits in the heavenly places deceiving poor souls that were not rooted in the pure Gospel faith. These are the various ranks of evil spirits that are abroad in the world, and they are adapted to attack every class of mankind, from the most devoted followers of Jesus to kings and parliaments.

We shall see in another chapter the special armor that we need to perfectly resist all these forms of evil spirits.

CHAPTER XXIV.

OUR SPIRITUAL ARMOR.

There is a spirit world just as truly as a material world of sense and flesh. We Christians are engaged in a warfare that is spiritual, but none the less a real conflict in the realm of thought, and feelings, and desires, and the choices of the will. The Holy Spirit tells us that the weapons of our warfare are not carnal, but mighty through God to the pulling down of the strongholds of Satan. There is a spiritual armor that is adapted to our inner life just as truly as the armor to the outward body, and this is described by St. Paul in Ephesians 6: 13-17. "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day. Stand therefore, having your loins girded about with truth, and having the breastplate of righteousness, and your feet shod with the preparation of the Gospel of peace; and above all the shield of faith, wherewith ye shall be able

to quench all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God."

This is called the armor of God because it is exactly the armor that Christ put on by the Jordan when He was anointed with the Holy Spirit, and in that armor He went at once into the wilderness for the forty days' conflict with Satan. When Jesus ascended He left His armor behind Him, and just as Elisha caught the mantle of Elijah as he ascended, and with that mantle wrought the same miracles that Elijah had wrought, so we are to put on the mantle of spiritual warfare which Jesus dropped from the skies, and fight the same battles He fought, with the same enemies, and pray the same prayers, think the same thoughts, endure the same trials, and fight in the same way that He fought, and gain the same kind of victory that He gained, that we may be one with Him in all things.

The expression "to stand in the evil day," indicates that every true Christian has some period in his life which is the crisis of his whole spiritual character, some period of trial, or temptation, or sorrow, or calamity, which is in a special sense called "the evil day." These various pieces of armor are as exactly appropriate for the soul

as the ancient pieces of armor were adapted to the body.

1. *The Girdle of Truth.* A girdle was a strong leather belt around the loins to brace the small of the back, and to keep in place the garments of the body on long marches. This is precisely the part that perfect truth has to do in our Christian lives. Sound Bible doctrine is the very thing that braces up the soul, that strengthens our decisions, that prevents us from wabbling, that enables us to stand erect and walk firmly in the path of faith. You will find that unless people are perfectly orthodox in Bible truth, they will flop over this way or that way, and be easily influenced by every wind of doctrine. Perfect Bible truth on all points is the most complete brace that a soul can have in this life, and is the belt that we all need for our march through this state of trial.

2. *The Breastplate of Righteousness.* The breastplate of the ancient soldier was made of iron or steel, to cover the front part of the body from the neck down to the loins, extending half way around the body, to protect the vital spots of the heart, the lungs and the bowels. Perfect righteousness is the very thing that is needed to protect the affections and sympathies of the soul

from being pierced by evil. The heart is the center of the affections, and the bowels are spoken of in Scripture to represent the sympathies and emotions of the soul. Now you see how easy it is for people to be tempted and led astray through their affections and sympathies, and here is where multitudes are ruined, because they lack the principle of perfect integrity, cast-iron righteousness, to cover over the finer feelings and susceptible sympathies of their nature. Parents will refuse to correct their children, or restrain them from the paths of sin through foolish fleshly sympathies or false affection, whereas if they had perfect righteousness in connection with their love nature they would lead their children in the way of truth. Our feelings and sympathies have no good sense in themselves, and must be sheltered by something as firm as a breastplate of iron. Hence you see the hard breastplate was needed to cover the soft parts of the body, and in the same way we need invincible righteousness to protect the delicate sensibilities and finer feelings from the assaults of temptation.

3. *The Shoes of Peace.* Though we are in battle we are to stand on the ground of peace, on God's territory, and not allow ourselves to be dragged over on the devil's ground. We are not

to fight for the sake of fighting. In our very conflicts we are to stand on a peaceful foundation, and to seek peace, not by compromise or cowardice, but seek that peace which is a result of righteousness, for the work of righteousness shall be peace.

4. *The Shield of Faith.* The shield was made of iron or brass, somewhat in the shape of the half of an eggshell, and long enough to protect the head and legs, and buckled firmly to the left arm so as to be moved any way to protect the body, and hence it is said, "above all, taking the shield of faith," because it could be so held as to cover the body. This shield in the outward armor corresponds exactly with faith in the spiritual life. The Greeks often shot arrows that were tipped with a burning substance by which they would set fire to the enemies' ships, or houses, or stacks of grain, and also these flaming arrows, hitting a person, would severely burn him or set his clothing on fire. The shield being made of a non-combustible metal, when the flaming arrows struck it, having nothing to ignite, the arrows would fall to the ground. In the spiritual life faith is like that shield, because it is not made of emotions and sentiments, but is a principle of perfect conviction of divine truth,

and is like the non-combustible substance of a brazen shield, which cannot be set on fire by the flaming darts from evil spirits. There are evil spirits that shoot darting suggestions just like a flame of fire at the mind or imagination or desires or some of the tendencies of the soul, with the intention of producing sudden and powerful feeling, or wrong imaginations, and unless the believer is armed with deliberate and firm faith in Jesus and His promises, there is great danger of those fierce assaults setting the soul on fire with wrong passions or feelings. There are instances where Christians have been suddenly assailed with fiery temptations, in which they felt a strange, wild, and almost overwhelming impulse to commit some sin, to speak some word, to take some rash step, and it has only been their firm, iron-like faith in Jesus that has warded off the arrow of Satan's fire and prevented a conflagration.

5. *The Helmet of Salvation.* The helmet was the metallic hat that covered the head, and was so formed that when the enemy struck the head with his sword it would glance off. This head-piece is called the hat of salvation, that is, the baptism of the Spirit, like the tongue of flame on the head of the disciples at Pentecost, to protect the reason

and all the thinking faculties, as well as the eyes and ears and mouth. Now it is a singular fact that the baptism of the Holy Spirit is the only thing that will preserve the perfect orthodoxy of the believer, and protect him from a wrong theology, and also protect his ears to hear the voice of God, protect his eyes to see the right, and protect his mouth to speak as a true witness for Jesus Christ. Hence we need the divine fire-hat on our heads for the safety of our five spiritual senses.

6. *The Sword of the Spirit, Which is the Word of God.* There are five pieces of armor to defend the warrior, and only one piece to fight with. You notice that there is no armor for the back, because the Apostle, like a true soldier, never contemplated a retreat. The Word of God is in reality a spirit sword, just as truly a sharp sword in the realm of the Spirit as a Damascus blade in material warfare. It is under the sharp sword of Scripture truth that men are cut to the heart, and yield to God. It is by this sword that error is cut open and exposed. It is by this sword that moral disease is amputated. When the Word of God is spoken under the Holy Ghost to Satan or demons, it pierces them as truly as a sharp knife can pierce flesh and blood, and they feel its cutting power and writhe under it as

when an animal is struck with a knife. Jesus never reasoned with the devil, but simply pierced him with quotations of Scripture from the writing of Moses. If you undertake to argue with an evil spirit, he will soon lay you low, and your only safety is to quote the Word of God to all assaults of evil spirits, whether they come as suggestions to the mind or through some heretic that is led by a demon. To all the people who disbelieve in Hell, we are simply to insist that God says the wicked shall be turned into Hell with all nations that forget God. It is by the Word of God we are to attack human souls and the fortress of sin. The actual battle, so far as we are concerned, is to be fought out in prayer, and hence Paul says, right in connection with putting on the whole armor, we are to pray always, with all prayer and supplication, for all saints. We are to-day fighting the battles of faith that the saints have fought in all past generations, and there is no new patent on any modern armor, and we are to fight in the same way, with the same instruments, and in the same spirit in which they gained their victories.

CHAPTER XXV.

DIVINE STILLNESS.

“Be still and know that I am God.” The stillness of God is not that of death, but of the most intense life. It is the stillness of divine order, heavenly unity, the agreement of all the parts, the cessation of self-will, of debate, or argument, of the action of our own preferences. Sin is always a disturbing element, and there are multiplied forms of self-will that do not seem like sin, but they bring unrest, agitation, anxious forebodings. There are many degrees of soul-peace before it reaches that fixed state of stillness in God. When the sinner is pardoned, there is peace of conscience, and for awhile it is paramount, so blessed that other disturbing principles do not appear distinctly to consciousness. When the heart is made pure from indwelling sin, there is a deeper peace, the absence of unrest concerning God’s will, concerning the assurance of salvation, concerning the great varieties of Bible

and the divine nature and the things of eternity. Divine stillness is an experience that we are to enter through many testings, by an inward training of the soul, by not only ceasing from sin and every form of worldly or churchly ambition, but by being conquered by divine providence and the dealings of the Holy Spirit in all the details of life, by being subdued into that abiding hush like the breathless quietness of a serene sunset after the storms of the day have been sunken below the horizon, after the clouds have melted into the invisible upper air, after the tired winds have sunken below the whisper point, after the ripples have been smoothed out from the fretted surface of the sea, and the almost audible silence of the evening stars speaks down into our listening minds. The prophet Zachariah describes the restoration of Israel, and the rebuilding of Jerusalem, and the great joy of the people, and concludes by saying, "Be silent, all flesh, before the Lord, for He is lifted up out of His holy habitation." (Zach. 2: 13.) How distinctly it is true that the flesh is to be silent when the Lord is lifted up, when all flesh is put under His sway. The fulfilment of that blessed prophecy must take place in us, in our flesh, to prepare the way for its fulfilment in the opening of the new age when all

the storms of Israel and all the agitation of the Church Age are to terminate in that serene sabbath of the divine mind, that unruffled sea of the work of redemption, of the result of the great salvation.

In Psalm 46 the prophet portrays the great tribulation judgment, the mountains being carried into the sea, the heathen raging, the kingdoms being moved, the world-wide desolations, and then at the close of that tribulation judgment, war is to cease, and all implements of war are to be destroyed, and then, and not till then, does God speak to the whole earth from pole to pole, from east to west, and to all the inhabitants, and say, "Be still, and know that I am God." "I will be exalted in the earth." In every single passage in the Bible that describes the coming age of sabbatic rest and world-wide righteousness and peace, it is always preceded by a description of judgment, of storm, of divine indignation, of a tribulation period, and out of that judgment storm there issues the beautiful dawn of universal peace, which proves in every single instance that there will be no Millennium, no righteous government, no cessation of war, no world-wide tranquility, till after Jesus comes and chastises the nations and sends the judgment on the living nations, and out

of that work of righteousness will come perfect peace, and the effect of that righteous judgment will be quietness and assurance forever.

All these things are true in us as individuals. We must be broken to pieces in many ways before we enter the divine stillness. There is a certain sense in which we are to have a sort of preliminary individual judgment day, and, as it were, pass through our little tribulation judgment, and have our mountains removed, and have all our instruments of war destroyed, and our very strength reduced to utter weakness, and our very religion dwindle into nothingness, and all our questionings brought to a conclusion, and then, at the end of all our toils, and our theology, and our finest designs, and our brightest hopes, we are to lie down under that eternal voice which not only speaks *to* us, but speaks *in* us, and all *through* us, "Be still, and know that I am God."

It was thus with Elijah when he was praying in the secret cave in the mountain crags of Horeb. He must needs pass through the cyclone of rending rocks, and the fire of the forked lightning, and the echoing thunder that turned every mountain glen into a tongue, and when all things in nature and in the human had gone through their performance, it was then that down from the

heavens fell the divine stillness, softer than the tread of the falling snow, and out of that stillness from the very life of God there came supernatural commissions and supernatural endowments that made Elijah the fit agent to commission prophets and kings, and also fitted him with immortal wings to soar alive to the living and eternal Lord.

We need divine stillness to settle down all through us in these latter days. In proportion to the rush of our fellow-mortals, and the bewildering excitements of all things, and the multiplying of labors and cares and religious zeal, in that proportion do we need to live in the divine stillness. We need out minds kept so serene in God that out of Himself the heavenly dew will distill upon us, as out of the quiet night sweet moisture gathers on the grass. Divine stillness in our souls is the condition for learning the attributes and perfections of God, and hence He says, "Be still, and know," for it is out of that stillness that we are to know, not only the noise of sin, but the voice of our own religious ambitions, the noise of our reasonings, the clash of our uneasy feelings, the low, murmuring cry of our self-pity, the little whine of saying, "Why is this?" and "How long must I bear this?" The delicate baby-whimperings of our very religion prevent us

from knowing the vastness, the truthfulness, the sweet wisdom in the nature and the ways of God. We only need to speak a few words and to do a few things in order to please God. But after all, it is God Himself that must put His hush upon us. It is when He says, "Be still," that stillness comes. It was when Jesus spoke that the winds ceased, and so our rest comes from Him and it must be spoken from His heart into ours.

CHAPTER XXVI.

THOUGHTS ON THE TRINITY.

There never has been, and there never can be, a deep, thorough, strong religious experience and character except in those people who have clear scriptural views of the most glorious Trinity, and the distinct personalities of the Father and the Son and the Holy Ghost.

God, of necessity, is the eternal foundation of all good, and in the nature of things He must be the beginning of all sound doctrine and all thorough religious experience, and people who have unscriptural views about God can never in the world be perfectly correct, either in their experience or in their lives. An error concerning God will, of necessity, produce crookedness all the way down through faith and life and experience. The man that is not perfectly right with God is most certainly not perfectly right with anybody else in creation. And, on the other hand, when a soul gets right with God, it will very soon and

very readily get right with everybody else.

All heretical religion in the world is crooked concerning the Divine Trinity, and this makes it crooked in everything else. You cannot find a single person on earth who is a Unitarian or Universalist or Mormon or Swedenborgian or Spiritualist or Christian Scientist or Millennial Dawnist or Seventh Day Adventist or a believer in any other of the modern heresies, that is sound in his faith concerning the God of the Bible in His three Divine Personalities.

The name of God in the first verse in the Bible is in the plural form and signifies Godhead, and the three Divine Persons are implied throughout all Scripture, and expressly taught in many Old Testament passages, and most luminously brought out in the New Testament. I have found several cases where Christians were in the dark and seemed to have some chronic trouble in the soul, and many times by searching questions I have found they were not sound in the faith concerning the Bible revelation of God. I actually found one case where the person thought that all the worlds in space had a separate God, and that the Bible God was only for this world. The other day I found an old lady who had been in the Methodist Church for fifty years, and who did

not really believe that the Holy Ghost was a personality, and no wonder she was in the dark in her experience. If preachers had the discernment to talk with their people, they would find very few in the Church that had Bible views on the three Divine Persons and that believed in all the perfections of God as set forth in Scripture. I have found Christians who thought they were very smart, who did not believe that God absolutely knew all things in His foresight from the beginning, but thought He was ignorant of some things until they came to pass. There is a thousand times more darkness in the minds of Christian people concerning Bible truth than most people have any conception of. We never have a clear view of God except as revealed in the Bible and opened up to us by the Holy Spirit, and apart from God's Word there never could be a man on earth who would have a correct view of God. The teaching of the Bible is that all the Persons of the Godhead exist from eternity in the bosom of the Father, and apart from the Father there can be no eternal Son and no eternal Spirit. Just as all the light of the sun and all the heat of the sun, which are two separate forces, proceed from the bosom of the sun, and are of the same substance with the sun, so the Lord Jesus and the

Holy Spirit have their eternal origin in the eternal Father, and proceed from Him, and are of the same substance and glory with the Father, having the same attributes and distinct only in their personalities.

Every human being that has been born of Adam had his potential existence in his body when he was first made. Eve came forth from Adam and yet was a distinct personality, and then the child born of Adam and Eve proceeded from Adam and was potentially in him when he was made, but of a distinct personality.

There is only one God, or one Godhead, whose substance is that of pure, infinite, eternal Spirit, and the Father and Son and Holy Ghost are not three Gods, but three persons making one God, in substance, one glory, one infinite perfection, without beginning and without ending. False religionists say they cannot understand the Trinity, but the reason is because they do not believe, for there is no understanding of Divine things except on the condition of faith. I believe absolutely what my Bible says about God, and it is on the basis of that faith that I have had for years a perfect, cloudless, satisfactory vision of God in His three Divine Persons. Saint Paul says it is "through faith that we understand," and a man

who has no faith will never understand, either in this life or in the life to come. Everything concerning God is perfectly clear to perfect faith.

According to Scripture, the Father sends His Son on a mission, and the Father and the Son send the Holy Spirit on a mission, but no one ever sends the Father on a mission. The person of the Father is above all authority and all control and all command, and He is never sent on a mission. You cannot find one word in Scripture where the Father is ever sent anywhere or ever commanded or ever controlled or ever dictated to; but everywhere He is referred to as infinitely above command or all control. Jesus says that the Father will come and live in us, but He comes of His own accord, without being sent or commanded. On the other hand, the Father commands His Son, and sends His Son both before His incarnation and after His incarnation, and after His resurrection, and the Apostle tells us that at the end of this age the Father will again send His Son back to this earth to bring about the restitution of all things. And we are told over and over that the Father, or the Son, or both of them together, will send the Holy Spirit, and Jesus has authority to baptize obedient believers with the Holy Spirit. Thus we see that the Son is under the authority

of the Father, and the Holy Spirit is under the authority of both the Father and the Son, but the Father is above all, beyond whom there never can be any appeal throughout eternity.

Paul tells us that when the Father put everything under His Son He excepted His own self, so that the Father did not put Himself in subjection to the Son, but with that one exception the entire universe, even including the Holy Spirit, was put under the power of Jesus Christ. Another thought is that of divine necessity, God must act for His own glory; that is, the Godhead can never perform any act that is not for the glory of the Godhead, whether it be in creation or redemption or providence or judgment or revelation or imparted experience, for it is an infinite necessity that God act for the best—and the best is His glory. And yet, while this is true, the Scriptures reveal the Divine Persons as absolutely unselfish, and no Divine Person acts for His own person, but for that of another. For instance, every single Scripture bearing on that subject represents the Father as doing everything for His Son, and it was for His Son Jesus that the worlds were created, and the Father hath put all judgment in the hands of His Son, and the Father does nothing except for His beloved Son.

Then, on the other hand, every single Scripture on this subject represents Christ as doing nothing for His own personality, but everything for the Father. He came into the world by the Father, and when a boy He said, "I must be about my Father's business," and all His words He spoke not out from His own person, but as the Father gave them to Him, and His constant prayer was, "Not my will, but the will of the Father, be done," and we can not find one single instance where Christ acted for His own self, but for the Father and His glory.

Then again, every single passage on this subject represents the Holy Spirit as acting for the Son, and not one single act for His own personality, for Jesus said He should not speak of Himself, but speak of Christ and take the things of Christ and show them to believers. This is wonderful, beyond all the dreams of men.

The Bible not only gives us the most wonderful revelation of God of all the books on earth put together, but it reveals the three Persons of our glorious God as acting infinitely above all self-will or self-interest, showing that the inward impulse and essential character of each Divine Person is an ineffable love nature; unselfish to an infinite extent. Take all the sacred books of all

the nations on earth, outside the Bible, all the poets, all the great teachers, of India, China, Europe, and the proud, ignorant know-nothings of modern thought, and all put together throughout six thousand years, they do not present one single thought about God that comes within a million worlds of the Bible revelation of the character of the Godhead. The reason why the majority of Christians have no clear light on the three Divine Persons is because they do not pray for the living God to reveal Himself to them in His true light. Oh, Christian, if you have not yet had a Bible view of the Trinity in the Godhead, I beg you to begin to pray for it, ask the Father to reveal to you His Son, like Saint Paul speaks of, and ask the Lord Jesus to baptize you with the Holy Ghost, as John the Baptist prophesied, and ask the Holy Spirit to make clear to you the Father and the Son and to bring you into a place where the living God will be an abiding reality in your heart and in your life.

One more thought on the Trinity is that according to Scripture it is the mission of the Son of God and the Holy Spirit to regenerate us, and then sanctify us, and then reveal themselves to us, and in the end to lead us back to the bosom of the Father from whence they came forth. One

of the Apostles said to Jesus, "Show us the Father and it will be sufficient for us," and it is just that sufficiency that is in God's plan concerning us.

From the bosom of the ocean there is an evaporation that goes forth and is formed into clouds, which represents the going forth of the Son of God, taking the form of a man and living in flesh and blood; and then that cloud is rent asunder and poured out in rain upon the earth, which represents the crucifixion of Jesus and the outpouring of the Holy Spirit upon our dry souls; and then that rain in streams and rivers flows back to the ocean, its last resting-place, which represents how the Holy Spirit, coming from Jesus, will renew our nature and take us back to the bosom of the Father, our ultimate home, our everlasting rest, the consummation of unspeakable glory.

CHAPTER XXVII.

THE FALSE PROPHET.

Jesus tells us there will not only be false Christs, but false prophets. According to Scripture, there will arise at the close of this age two gigantic sinners known as the beast and the false prophet. The antichrist will not appear alone, but he will be accompanied and supported by a notorious man that will serve as his prophet or his preacher, to advocate his cause, or to work miracles in order to bring the world under the antichrist.

The religious element is the strongest in all human nature. A heathen or a fanatic or a false-religionist will bring everything in the world in subordination to his religion. On the other hand, a true Christian will make everything in life subordinate to his faith in God, and his worship of God.

Throughout all ages and among all nations, the religious element in man, whether the man

be a heathen or a Christian, forces everything to give way to his religion. His business, his politics, his domestic relations, his pleasures, his ambitions, his fears, his very life itself are brought in subjection to his religion. Now here lies the great power that the false prophet will wield in the days of the antichrist, for he is to be the supreme exponent of the religion of the antichrist, and it is by him that an image is made to the beast, as we see described in Revelation 13; and it is by this false prophet that all nations are led to take the mark of the beast and to worship the beast.

There have been many types of the antichrist in the past generations, but they have always had as companions in sin false prophets to abet their enterprises with a false religion. Pharaoh was a type of the antichrist, and he was supported by his false prophets, Jannes and Jambres, who withstood Moses and Aaron, and who imitated their miracles up to a certain point.

Balak, the king of Moab, was another type of the antichrist, but he re-enforced his authority by calling to his aid the false prophet Balaam, that he might use Balaam as his instrument in working on the religion of the people. Balaam was highly gifted, and doubtless God called him

to be a true prophet, and in spite of himself God prophesied through his lips some of the most beautiful foretellings about the Lord Jesus, but he, like Judas, sold himself to the devil, and to the antichrist, and has been for all these centuries a type and forerunner of the great false prophet that is to rise in the time of the tribulation judgment.

Absalom was another type of the antichrist in his revolution against the Messianic kingdom, but he fortified himself by calling to his aid Ahithophel, one of the most astute counselors in the world at that time, and this man acted as his false prophet. Ahithophel was in character just like Judas, for he revolted against God's true king for gain, and when he was defeated he committed suicide like Judas.

Infidels and ignorant Christians often criticise the terrible language of King David in the 109th Psalm, because they do not know that that Psalm is a perfect portrait of Ahithophel and Judas Iscariot. Doubtless when David wrote that Psalm he had in his mind Ahithophel, who had turned traitor to his king, but the Holy Spirit had in His mind a still greater false prophet, Judas. Please turn to the passage, Psalm 109, and read from verse 2 to 20, and see how per-

fectly those awful words fit the case of Judas, and of similar characters who are false prophets. Ahab was another type of the antichrist, but he had to be supported in a religious way by the false prophets of Baal, who were his associates and abettors.

Napoleon, doubtless, in some respects, was a type of the antichrist, but he saw the necessity of using the religious element in his empire, and tried to negotiate with the pope of Rome to act as helper. So when the real antichrist appears in the world, he will have given to him by the devil a great false prophet exactly adapted to his character, and the one most fitted to deceive the nations of the world, by appealing to the religious instincts of the human race, and giving them a religion just suited to their sinful nature. In the next place the false prophet will be a real person, just the same as the false Christ.

Many commentators suppose that the false prophet spoken of in Revelation will be a system or an empire, but all the terms that are used, and the actions ascribed to the false prophet, can only be affirmed of an individual person. It is true that the principle of antichrist may be manifested in history, as for instance, in the form of Romish governments, which are emphatically of the beast

character; and also the principle of the false prophet as running through a course of history cannot be made to fill all the requirements that are spoken of in connection with the false prophet that is to rise in the latter days.

In the next place, we are to remember there is a trinity of Hell, the exact counterfeit of the Trinity of God. Satan is a counterfeit of God the Father, and he is a spirit, unseen by mortal eye, as God the Father is unseen. The beast, or false Christ, is a counterfeit of the Son of God, and as the unseen divine Father imparts all His fulness to Christ, and Christ is God made visible, so Satan puts all his fulness into the antichrist, who becomes a visible manifestation of everything that is in the devil. And then the false prophet is a counterfeit of the Holy Spirit, and just as the Holy Spirit does everything for Christ, bears witness to Christ, reveals Christ, and always magnifies Christ, so we notice in every expression in the Bible concerning the false prophet, he does everything for the beast or the antichrist, works for him, preaches for him, works miracles for him, puts a mark on the people for him, builds an image to him, and makes the image speak in behalf of the antichrist, so that the false

prophet never does anything for himself, but does it all for the beast.

Satan has his home and throne up in the air, and in the tribulation period he comes down from the air upon the earth. The beast arises from the sea, and the false prophet from the earth, as you will notice in Revelation 13. In connection with this fact, there is a prophecy in Psalm 10:18, concerning a certain man who is called by the Psalmist "the man of the earth," some great oppressor that is to come in the last days and from whom God is to deliver His people.

In the next place, the false prophet will assume to be very religious and Christlike in his outward appearance, but his inward being is filled with the devil. This corresponds exactly with the words of Jesus, that false prophets will be wolves in sheep's clothing.

For instance, in the great picture of the false prophet in Revelation 13:11-18, it says that he will "have horns like a lamb," but that when he speaks "his speech will be that of the dragon, or Satan."

Many spiritually minded scholars have thought that the false prophet may be Judas Iscariot, that the devil will have power to bring from the dead in the tribulation period. Now just notice the

similarity between what is said of Judas, and what is said of the false prophet. First, the false prophet is said to be one that will come up out of the abyss, that is from the center of the earth, and doubtless Judas will be brought back from the dead, by the power of the devil, for we are told that Satan will have power to work all kinds of lying miracles and wonders at that time.

Second, the false prophet is also called a beast, and it is said he will have all the power of the first beast, that is, of the antichrist. Jesus gave His Apostles power to work miracles in His name, and to cast out demons, and He gave that power to Judas, the same as to the rest of the disciples, and before the crucifixion Judas went out with the Twelve healing the sick and casting out demons. Now as Christ gave power to His prophets and Apostles, so the false Christ will give power to the false prophet, and Judas, having forfeited his power in the true Christ, will receive Satanic power from the false Christ.

Third, as Christ's disciples had power over worship, and to conduct the affairs of the kingdom of God, so the antichrist will give to Judas power to conduct his false worship in the world.

Fourth, as Judas was with Jesus three and a half years, so we are told the false prophet will

work with the antichrist for the same length of time, forty-two months, that is three and a half years.

Fifth, it is said the false prophet will put a mark or a sign on all those who worship the beast, and so Judas Iscariot gave the Jewish rulers a sign by which they were to seize Christ in the garden, which was the deceitful kiss he gave the Lord.

Sixth, Judas and the false prophet are both designated in Scripture as "the son of perdition;" which does not mean that they go to perdition, but that in some mysterious way they were taken out of perdition, and came up from the abyss.

Seventh, David, in speaking of the false prophet and of Judas, said that Satan stood at his right hand, and we learn from the Gospel that at the Last Supper, when Jesus gave the sop to Judas, Satan was right there by the side of Judas Iscariot, and that Satan entered into him. The devil had a special desire to get the heart of Peter, that he might use him in some marvelous way in the kingdom of darkness, but Jesus prayed for Peter that his faith would not fail, but Satan succeeded in getting Judas. So far as we know, Judas may have been a man of marvelous personality, and of some special genius, and so fitted to

be the great agent in that infamous trio which is to desolate the world in the closing part of the tribulation judgment.

In the next place, the false prophet will have power to work miracles in the interest of the antichrist. How easily people are gulled on the line of anything that is wonderful. Multitudes have the impression that if a miracle is wrought, or if the sick are healed, or if there are marvelous demonstrations, that the people doing such things must be of God, and yet the Bible warns us over and over that the working of miracles is no proof that anyone is a true servant of God, but it depends on the doctrine he teaches, and on whether he is true to Jesus Christ or not. Moses warned the Jews in Deuteronomy 13 that if any prophet should rise in their history teaching them to worship idols, that, even though that prophet should do wonders, and foretell future facts with accuracy, they should not follow him, even though his preaching of lies was accompanied with all sorts of evidence, because God was proving them to know whether they would obey God's Word or not.

Thousands of people were gulled by the late Dowie, because he denounced whisky, and tobacco, and Freemasonry, and because many were

healed under his ministry, supposing they were proofs that he was of God, and yet from the beginning to the end of his ministry he never showed one atom of divine love, never showed any love to anybody on earth except to get their money: denounced holiness of heart, and preached a lie in all his life, and died with curses on his lips to his fellow-beings—a positive picture of a creature with horns like a lamb, but with the speech of the dragon. The same remarks apply to Mrs. Eddy, and to many others. Healing the sick is no proof that one is right with God, and there are multitudes in Hell to-day who did wonderful things in a religious way in their lives, healed the sick and wrought many things, and Jesus tells us emphatically that at the Judgment many—and that means MANY—will say to Him, “Lord, did we not prophesy in your name, did we not cast out demons in your name, and heal the sick in your name, and do many wonderful works in your name, and yet the King will say unto them, Depart, ye workers of iniquity, into everlasting fire; I never knew you.”

The antichrist will preach a notorious lie against the meek and lowly Jesus, against the Man that died on the cross, against the spotless humanity of Jesus, and against His absolute di-

vinity, and he will back up his lie with wonderful miracles, and every form of deception, by which all the world will be deceived, except the few that have the true faith in their hearts.

CHAPTER XXVIII.

SIGNS OF RIPENESS.

The two most interesting periods in a fruit orchard are the time for blossoming, and the time for the ripening of the fruit. Some are more interested and attracted to the blossoming period, when the orchards are dressed in white and pink, but the owner is more intensely interested in the ripening of the fruit, and the amount of the harvest. The same things are true as applied to spiritual life. There is a peculiar charm in the beginning of spiritual things, in our first conversion, or our first experiences in the sanctified life, the opening of the heart to new truths and experiences. It is indeed a period of religious wonder, like the discovery of new territory to the navigator. Then later on there are other forms of interest in the ripening of the graces, in being established in God, and while these later things do not show off so vividly as the earlier experiences, yet the Divine Farmer is especially inter-

ested in the yield of fruit from His investment, and as we become like God we learn to put the emphasis on the same things that He does. There are certain marks which indicate that the believer is reaching a state of maturity in grace.

The love of obedience is a safe and sound indication that the soul is ripening in the work of grace. In our earlier days we are wonderfully taken up with the promises, and with the bright prospects that the promises hold out to us. And these promises never become less interesting, only as we advance in the knowledge of God. We come to appreciate more and more the law of God, and we put the stress on loving that law, and on the spirit of obedience, and on watching for every expression of the authority and will of God as expressed in His law or in His providence. Obedience is the supreme test in the life of faith, and the love of obedience is the highest of all. In the natural life we know the children always want a lot of fine promises, and they don't seem to appreciate the spirit of obedience to parental will, and so it is in the spiritual life. In the case of Jesus we find that, from His childhood, the spirit of loving obedience, both to the divine Father and earthly parents, was the supreme element in His life, and when we are conformed to

Him we watch diligently for any token of the divine will concerning us, and there is an increasing joy in obedience to that will.

It is a token of maturity to have a firm conviction of oneness with Christ, that in the light of His Word and of the knowledge of our own hearts we are firmly bound up in the bundle of life with God, and with His Son Jesus, in such a way that our love is one with His and our will is thoroughly yielded to His, that the inner movements of our spirits correspond with the movement of the divine life and purpose, and that our ultimate destiny will be, to share with the Lord Jesus in all that is His. When the water in a mountain stream reaches the ocean, it enters into oneness with the sea, partaking of its saltiness, its temperature, and all the movements of its tides and billows, and in like manner our inner spirits are to become one with Christ through the operation of the Holy Spirit, so that we share the temperature of God's feelings, and the movements of God's purposes, and the salt of divine keeping and vigor in preserving the soul from langor and death. Most Christians are for a long time seeking for various blessings, but when they enter the true death to self they become taken

up with divine union, and find that God is their joy and their life.

Another token of spiritual ripeness is that of assured knowledge in the things of God, the settled and abiding assurance of the perfect salvation of Christ, the purification of His blood, the infallibility of His Word, the distinctness of the personalities of the Father, Son and Holy Spirit, the perfection of God's providences and the perfect assurance that everything will turn out just the way the Bible declares. In our earlier Christian lives there is a great deal of reason, and more or less speculation, and a good deal of inquisitive curiosity, but when we ripen in the love of God, curiosity passes away, speculation ceases, and our reasoning faculty seems to have finished its task and all our mental being settles down into well-defined, clear, cloudless, positive assurance on all matters concerning God and His revelation of unquestioned truth. The Apostle John in his writings sets forth this phase of holy life more than any of the Bible writers. In Paul's writings there is a tremendous power of argument and reasoning, and with Peter a large element of exhortation, but John, more than any other inspired writer, simply affirms, in the most emphatic and positive manner (whether he

is treating of the nature of God, or of Christ's character, he utters truth in its ultimate and perfect form of solid, bed-rock, incontrovertible fact), that God is light, and that he that hateth his brother is a murderer, and that perfect love gives us boldness in the Day of Judgment. This is why mature saints talk less and argue less than they used to, because they have passed out of the period of discussion into the region of ascertained truth, and live in a constant open vision of the divine life.

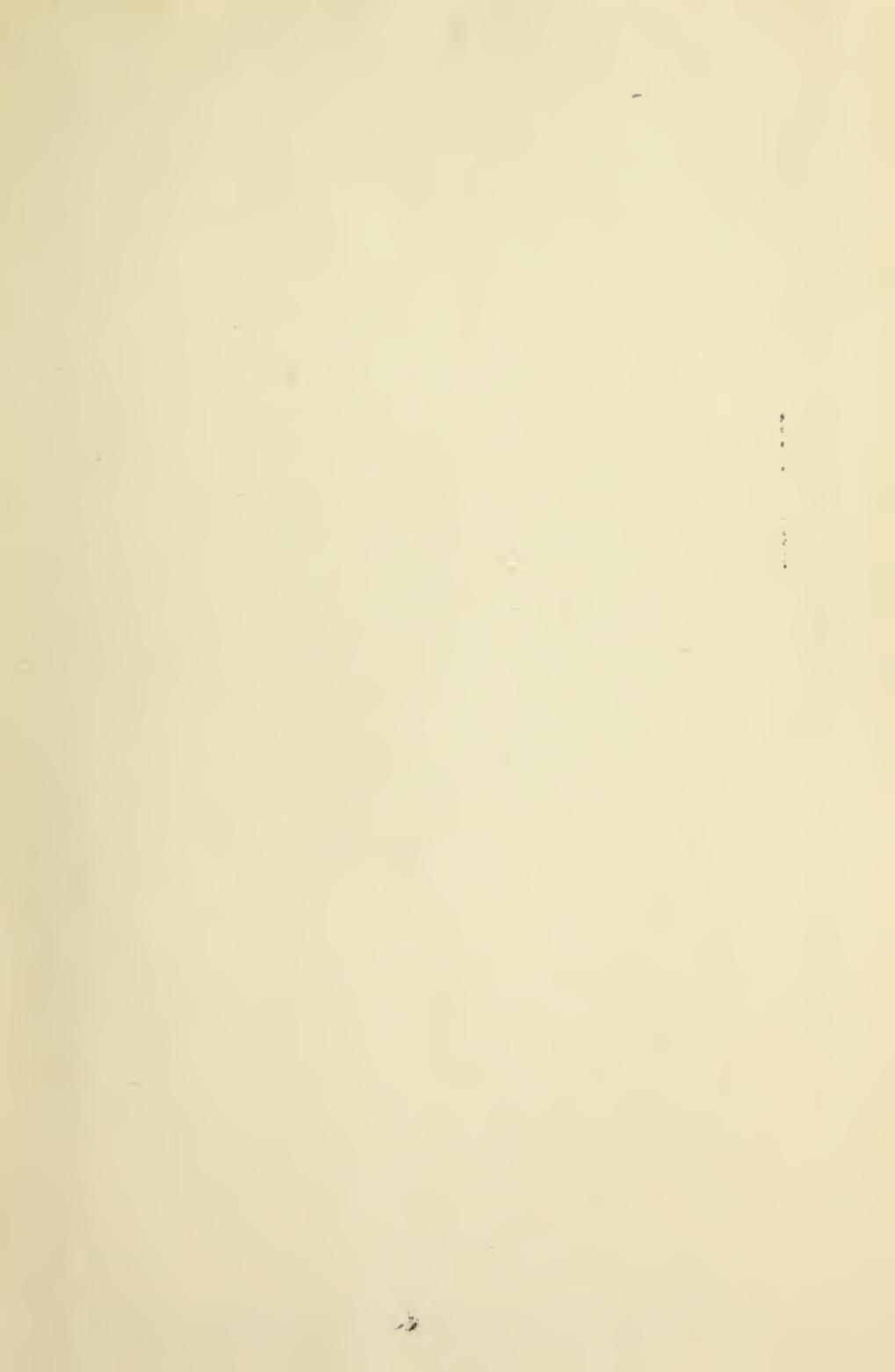
Another evidence of the ripening of grace is that of quietness of spirit, freedom from being agitated over the things of life, the unaccountable doings of men, or the surprises in divine providence. If we study the history of how God made the world, we find that the progress was from a state of confusion to a state of uniformity, and from various upheavals in the strata of the earth, to a smooth and noiseless ongoing of the forces of nature. Well, there is a great likeness between how God made the world and how He makes a saint. A mature believer will notice how imperfect Christians are full of curiosity over many things in Scripture and in nature, and are easily agitated, and have so many questions they want to have explained, and many things that

seem so important are mere little nothings to the soul that has been tried in the fire and found its deepest rest in the quiet depths of the divine mind.

Another token of maturity is that of watching for the things of God in the little points of life. An old scientist will strike the trail of some natural law in a little phenomenon like the buzz of a fly, or the fall of a leaf, while the young students would not notice; and an old millionaire will watch how to save a nickel or a cent where a poor man would not think of saving a dollar; and in like manner a mature Christian will watch the little things that may cause him to lose grace on the one hand, or that may enable him to find some fresh knowledge of God on the other. A ripe saint, who keeps his ear close to God, will catch faint whisperings where other Christians are expecting a thunder peal, and he will detect little sweet intimations of the divine will where most Christians would see nothing at all. Thus with the increase of quietness in God, there is at the same time an increasing delicacy to the divine touches and the looking for heavenly things in the smallest details of life. This ripeness of grace cannot be produced by our own will power, but is reached by the operations of the Holy Spirit, and reached by His taking the soul

through a definite process of salvation, and purification, and testing, and training, and hence we are to be utterly yielded to our Heavenly Father in a life of prayer, and let Him work in us to will and to do His own good pleasure.

THE END.



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